



The Issue of Motivation in Different Views of the Holocaust

by Jett Rucker

Ingrid Rimland Zündel recounts an experience from her early days as a revisionist as an interviewee on a television program called The Learning Channel.

“My stunningly beautiful anchor leaned forward, pulled her face into the ugliest visage of hatred I have ever had the displeasure to see, and literally hissed at me:

“Are you a Nazi?”

“I leaned forward, too. I said as calmly and as sweetly as I could: ‘Are you a Kike?’ I might as well have punched her in the nose. She reeled back. She was speechless.

“I caught my breath and added:

“I just called you a name. You didn’t like it, did you? You just called me a name. I didn’t like it either.”

A bad day on the set, one might say. Rimland says she believes the interview never aired.

Beliefs about the Holocaust, along with expression of those be-

liefs and attitudes towards those holding different beliefs, is a partisan affair, particularly on one side of the issue. Partisanship is, in fact, chief among the accusations made by defenders of the “legacy” view (the one established by and through propaganda during World War II). Of their opponents, these defenders of the victors’ view charge motivations of neo-Nazism and anti-Semitism, smearing on what is left of the “tar” produced in such abundance by the wartime Allies while they were bombing Germany back to the Stone Age and invading it from both sides. Only occasionally do these ideological warriors accuse their targets of being German, or of German descent, which many if not most of them, in any case, are not.

By way of riposte, it rarely occurs, except for the case of Ingrid Rimland above, that revisionists level charges of being Jewish, or of being members of Jewish-

dominated “industries” such as the media, academia, and government, against their foes. Rather, revisionists tend, most annoyingly, to concentrate obstinately upon issues (questions), evidence, and analysis. Steven Some, chairman of the New Jersey Commission on Holocaust Education, even famously complained, “Those Holocaust deniers are very slick people. They justify everything they say with facts and figures.”

When their counterparts are overtly Jewish, as in the cases of the Anti-Defamation League or the Hillel Foundation, of course, the handy countercharge of anti-Semitism is rarely eschewed, nor is its handmaiden, Nazism, or sympathy for its frankly racial ideology. But it remains that revisionists seldom explore, at least publicly, the motivations, sympathies, or affiliations of their opponents (and detractors). I do not here propose any change in that policy; it is inaltera-

bly the high road—the only road—to the discovery and delineation of what is true. So I must relegate the present discussion to the status of a mere inquiry into what, if anything, a relaxation of the revisionists' noble policy might eventuate if it were adopted and pursued to its limits.

Money

The huge amounts of money that continue to wash about the globe in the service of the Holocaust legend have given rise to the ironic ditty, "There's no business like Shoah business." The great bulk of the money comes either from tax revenues exacted by force by governments from their populates or from wealthy donors who amassed their wealth by ostensibly legal means and erect monuments to their (Jewish) piety in "Holocaust studies" departments on hundreds of campuses throughout the world.

These temples to Jewish victimization all share the virtue of providing government-approved tax shelters for the ample incomes of their benefactors. The absence of such tax advantages from most enterprises supporting revisionism is of far lesser consequence to the typically much-less-endowed donors who support them. But the legions of "scholars" and other camp followers mobilized by the countless millions spent by the innumerable public and private institutions such as the tax-funded United States Holocaust Museum and Memorial outnumber the unpaid "corporal's guards" mounted by revisionist groups by a hundred to one. Quite aside from earning the mercenary's pay in this conflict, thousands upon thousands of "Holocaust survivors" and "Holocaust

victims" (there's a difference, but both are paid) have presented themselves to receive reparations funded these 62 years now by the taxpayers of Germany. In theory, the prevalence of fraud among such supplicants might be estimated by comparison with the legitimacy of the "injuries" among the occupants of a bus that suffered an accident on a busy city street (such buses are invariably full to bursting by the time police arrive).

Revenge

The military contests ensuing from Germany's efforts to reclaim territories it lost in World War I offended, inconvenienced, and killed many millions of people in and from other countries. Many of the great numbers of such people who survived World War II bore an everlasting grudge against Germany and its people, including the children and grandchildren of that country's wartime population. Belaboring the war-ravaged German survivors with eternal damnation for their sins absolutely requires the vigorous and unrelenting celebration of their "Holocaust" as centerpiece to the retributive exercise.

In occasional digressions from their ceaseless pursuit of facts and the evidence for them, the occasional revisionist, such as Freda Utley, has paused to note the undeniable innocence of the great majority of the beleaguered nation's citizens. Such "Germanophilia" is resolutely condemned as bigotry by the advocates of aggrieved groups. According to them, the irredeemable guilt of each and every German alive at the time or born since is every bit as sacrosanct as the spotless innocence that suffused every victim of National Socialist racial policy through to his or her very

soul. To question or investigate any aspect of the Holocaust is to undermine the innate culpability of every German that each bears solely by right of being German. Institutions advancing quite this agenda enjoy tax advantages in the US and elsewhere as organizations combating hatred and intolerance.

Racial and Spiritual Solidarity

Many of the forces—prosperity, security, scientism, apathy—that have been eroding religiosity throughout advanced societies around the world have performed also been thinning the devout ranks of Jewry quite as much. Many, if not most, of America's "Jews" do not practice the religion whose members are called by that name nor, of course, any other religion, unless materialism might be elevated to such a lofty level of devotion. But while a non-practicing Christian, for example, might cease to be a Christian on the score of his dereliction; no one loses membership in a tribe of Israel by way of pietistic lassitude.

One of the reasons for this, aside from familial traditions and sheer genetics, is that a secular "religion" has been erected atop the foundation of the Gospels of the Holocaust. To dismiss obviously mythological tropes such as the parting of the Red Sea or the rain of manna on the starving people of Israel on their trek to the Promised Land is perfectly permissible on the part of the cynical, hard-to-fool Jew of the real world. But the infinite suffering of the millions of martyrs to German—oops, Nazi—tyranny, that is quite literally sacred, and devotion to it confers the privileges

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The Night I Dreamed I Was Gassed at Auschwitz

Bradley Smith

One night in late December I dream that I've been gassed at Auschwitz. In the dream, as I become aware of myself inside the gas chamber, the gassing itself is already over. I see myself sitting naked in the center of the floor; the room around me choked with naked cadavers heaped to the ceiling. The dead are filthy with feces, urine, vomit and menstrual blood. The scene is faintly illuminated in an ugly green light.

I'm not dead and I'm not suffering. Before I have time to evaluate my situation two large doors at the rear of the chamber are thrown open and there, revealed against a somber gray sky, is the gang of work-Jews, the *Sonderkommando* as they are called in the literature. They are ready to begin their filthy labor of dragging out the dead, searching the mouths and rectums and even the vaginas of their murdered families and friends for diamonds and gold. Soon they will be using iron tools to pry open the mouths of their slaughtered children to search for contraband. It is these same work-Jews who will drag the violated cadavers to the crematory ovens. Then, as this sordid story has it, they will grind the very bones of their wives and children until their gravel can be disposed of in the Vistula. They will do this contemptible work to gain another week, another day, another hour of life for themselves.

There are about a dozen workers in the *Sonderkommando*. They're

on the short side, stocky in build, dressed in shabby clothes and billed caps. They looked like men you have seen in photographs of Jewish immigrants in the streets of the Lower East Side in New York City after the turn of the century. The workers appear to be posing there in the doorway, turning this way and that as if modeling themselves for me. They give off an air of self-satisfaction, of self-importance even. Some are smoking cigarettes and I notice that they are all barehanded. None is wearing a gas mask.

When I wake from the dream I feel stunned. I can still see the individual faces of the work gang as they pose before the open gas chamber doors. They have the faces of ordinary working-class Jews. In my mind's eye I can still see the piles of corpses heaped up in their own filth. I think about what it is the work-Jews are going to do next, according to the story. I don't just think about it. I see it. And it's at this moment of seeing when I know, once again, I am going to do something about the Holocaust story.

I'm lying on my pad on the floor in the front room of Mother's apartment. The first light of day is edging the drawn window blinds. I go on seeing the faces of the work-Jews posing in the open gas chamber doorway. I know in my heart, without reservation, that those men would not have done what it is claimed they did. I've worked and

lived among such men and their children for twenty-five years. They would not have done it.

The dream I write about above took place in 1979, thirty-four years ago. I published it as Chapter 18 in *Break His Bones*. That was in 2002, twelve years ago. I don't recall reading it again until about a month ago. On that day I was thumbing through the book kind of absent-mindedly, for reasons I cannot recall, when I came across that first line of that chapter: "One night in late December I dream that I've been gassed at Auschwitz."

I recognized the incident immediately but had forgotten that I had written and published a story about it. I was struck by the stark simplicity of that opening line and, sitting there, read through the rest of the chapter. The text focused on the responsibilities of the artist when addressing issues of belief vs. free expression. At that time I was still paying attention to "the life itself."

I decided to add a link to the chapter in my email signature reading "I Dreamed I was Gassed at Auschwitz." The reader, clicking on the link, would find Chapter 18 of *Bones*, and there would be led to the entire manuscript. It's all there, online.

A couple weeks passed when it occurred to me to place a text link to Chapter 18 of *Bones* in campus newspapers. The link would read simply: "I Dreamed I was Gassed at Auschwitz." I was certain that

nothing like it had ever run in any online newspaper either on or off campus. That was in the middle of December which was in the middle of the Thanksgiving, Christmas/New Year holidays. At the same time my computer had begun an agonizingly slow death. Agonizing for me I suppose, not for the computer, which is an animal without feelings. New Year's evening we had a *fogata* (a camp fire) here in our inside patio with some family friends. A cold night with a warm bright fire.

I couldn't stay up as late as some of the others and turned in about two in the morning. As I was getting ready for bed the brain spoke to me about Auschwitz and the *Sonderkommando* in a way that I had never before heard it spoken of. There I was, getting into my jammies, when the brain offered up a concept that was simple, clear and unique. American academics as a class, who refuse to question the unbelievable, filthy, and certainly false tales about the behavior of work-Jews at Auschwitz are acquiescing in an effectively anti-Semitic agenda that can only create

divisions between Jews and ourselves that are dangerous for all.

*** It was now decided. I would begin submitting the text link. A week later, with classes once again in session, it was done.

January 8, 2014, at 12:06 PM

The Daily Trojan

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January 8, 2014 5:23 PM, Thank you for your inquiry regarding *Daily Trojan* online advertising. Unfortunately we have determined that we cannot accept your text link.
Jeffrey Tylicki tylicki@usc.edu
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January 8, 2014, at 7:01 PM, Jeffrey: I know you guys have the last word on what you run on your newspaper but can I ask you why is my ad being rejected? Thank you for your time. RH

January 9, 2014 1:27 PM

Hello Roberto – Attached are the Daily Trojan advertising policies. <http://tinyurl.com/mc2by71>
Jeffrey S. Tylicki, Advertising Manager.

The Trojan advertising policies include hundreds of words and a jumble of every imaginable circumstance for not running an ad, any ad. But nothing specific with regard to any text I have written. The letter that follows was our response to Professor Tylicki. The letter was copied widely across the USC campus to academics and students.

TO THE ADVERTISING MANAGER, DAILY TROJAN

**Professor Jeffrey Tylicki,
Advertising Manager
The Daily Trojan
University of Southern California
Los Angeles, California
January 16 2014**

Professor Tylicki:

Re our text link that we submitted to The Trojan and you have refused to insert:

The link reads: "[I Dreamed I was Gassed at Auschwitz](#)" The link would have led to Chapter 18 of

my book, *Break His Bones*. Chapter 18 addresses a dream I had about the Jewish Sonderkommando working for the Germans in the gas chambers of Auschwitz.

In the dream I see the faces of the work Jews who are accused of helping the Germans murder and dispose of thousands and tens of thousands of other Jews. The work Jews are accused of committing the filthiest acts imaginable with corpses that might include members of their own families. I woke

from the dream to understand for the first time that Jews did not do what they are charged with having done in the gas chambers. They simply would not do it.

Intentionally or otherwise your stance defends the accepted academic position that the work Jews at Auschwitz would thrust their filthy hands into the vaginas and rectums of the murdered Jews to search for contraband. These Jews would do such work for weeks, months on end. I no longer believe

it, but it would appear that you do and you do not want the readers of *The Daily Trojan* to read any viewpoint that questions what you believe.

You appear to believe, in your refusal to allow it to be questioned, that the traditional anti-Semitic storyline used to define and defame the Auschwitz Sonderkommando is true. I question those stories that picture those hapless men as grubby, soulless ghouls. Why you and academics nationwide would want to acquiesce in such charges is difficult to understand as anything

more than blind reflex. Why do you? Really?

I encourage you to allow a link to a humane perspective on the Auschwitz Sonderkommando to appear in the pages of *The Daily Trojan*. It would be what is called an opening to a free exchange of ideas. While I understand that you are rather trapped in a culture of academic group-think, I would urge you to be guided by principle. It's the very least that USC students deserve.

—Bradley R. Smith

Professor Tylicki did not respond to our letter. I did not expect him to. But if he thought this was a one-shot business and it would soon be forgotten, he was mistaken.

As you will see below, we have taken a second step in this effort to introduce a few questions regarding the H. story to students and faculty alike on the USC campus. This letter too has been copied widely to academics and students on the USC campus.

TO THE EDITOR-IN-CHIEF, *DAILY TROJAN*

**Sheridan Watson: Editor-in-Chief
The Daily Trojan
University of Southern California
Los Angeles, California
editor@dailytrojan.com
24 January 2014**

Sheridan Watson:

Re the text link we submitted to *The Daily Trojan* that reads “[I Dreamed I was gassed at Auschwitz](#)” The link leads to Chapter 18 of my book, *Break His Bones*.

There I wrote:

“In the dream I see the faces of the work Jews who are accused of helping the Germans murder and dispose of thousands and tens of thousands of other Jews. The work Jews are accused of committing the filthiest acts imaginable with corpses that might include members of their own families. I woke from the dream to understand for the first time that Jews did not do what they are charged with having done in the gas chambers. They simply would not do it.”

I suspect that, privately, you may doubt what I doubt, that Jews

working as *Sonderkommando* at Auschwitz would devote their lives in those camps to partnering with Germans in the mass murder of hundreds of thousands, perhaps millions of other, innocent Jews—men, women and (unbelievably) children. I am going to assume that you and I are on the same page here.

It appears that your Faculty Advisor, Professor Tylicki, disagrees. Perhaps he has told you that opening up such a question would incite controversy, including inter-group animosities. That is, as the Faculty Advisor to the *Daily Trojan*, he is forwarding the proposition that it is wrong, that it is somehow unprofessional, for journalists to question accusations of the mass-murder of Jews by other Jews. What kind of journalism is that, and in your opinion what kind of newspaper should be edited from that perspective?

There is every likelihood that, privately, Professor Tylicki does not believe that hundreds and even thousands of Jews at Auschwitz would collaborate with Germans in

the mass murder of their own people, but has acquiesced in this perverse expression of academic group-think to protect his own career. In short, if you were to allow a free exchange of ideas on this matter in the *Trojan*, Professor Tylicki's academic career could be threatened. And he fears that.

If you were to encourage a free exchange of ideas to appear in the *Trojan* about the guilt of Jewish *Sonderkommando* at Auschwitz, which I believe is a “professional” obligation, it would indeed invite a number of controversies. Among which will be the bogus accusation that such a discussion will arouse intergroup hatred. The main hatred it will arouse, however, will be on the part of those individuals and organizations that profit from the story as it is. The story as it is is that at Auschwitz Jews collaborated with Germans in the mass-murder of the Jewish people. I don't believe it, and I do not believe the accusation can be demonstrated to

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On the Latest Court Hearing of Robert Faurisson

Maria Poumier

[On September 9, 2009 the Inconnue (“unknown one”), that is, the academic Maria Poumier, revealed both her identity and her unbelief regarding “the Holocaust” or “the Shoah”; she did so in an open letter to Michèle Alliot-Marie, Minister of Justice, and Frédéric Mitterrand, Minister of Culture. On December 2, 2010, during Vincent Reynouard’s imprisonment, she re-offended in a new open letter to Michel Mercier, Minister of Justice, Brice Hortefeux, Minister of the Interior and, once again, Frédéric Mitterrand. In the two letters she stated her readiness to share the lot of the revisionists Faurisson and Reynouard, both prosecuted under the Fabius-Gayssot Act of July 13, 1990. So far those ministers and their successors have bravely held their tongues.

[On November 28, 2013, in the 17th chamber of the Paris penal court, Robert Faurisson appeared for his suit against the newspaper *Le Monde* (Louis Dreyfus) and a journalist (Ariane Chemin) for public insults (“professional liar”, “forger”, “falsifier of history”). Judgment is expected on January 16, 2014. Not one example of lying or falsification had been provided in the journalist’s long article of August 21, 2012 (p. 12-13). As for barrister Catherine Cohen-Richelet, she claimed three times to cite a lie, and one only, of Faurisson: according to her, he had not been a “[university] Professor” but only a “lecturer”; however,

Faurisson was indeed accorded the status of “university professor” as of August 9, 1979 by ordinance of the ministry of universities (no. 00526, January 3, 1980).]



Maria Poumier

Statement by Maria Poumier

I am happy to greet Robert Faurisson at the close of this hearing, because it is always enjoyable to see a just cause triumph, and there is no doubt at all that we have won, we who are convinced that the truth makes people free. What he has fought to establish for fifty years is now irrefutable. The official version of the history of the Second World War, in particular its chapter on the persecution of the Jews, is tainted with monstrous willful lies (and not only with exaggeration on the number of victims), intended to spread terror amongst Jews and non-Jews, over several generations, and to prompt erratic reflexes in the face of any novel situation even remotely involving Jews

It was a question of perverting forever the meaning of true and false, of right and wrong in favour of a single human group, whose leaders are trying to see themselves accorded hereditary privileges, and thus to reconstitute a noble caste above the law. One may discuss at length the merits of Robert Faurisson’s strategic and tactical choices for the waging of his struggle. Still, his unshakeable constancy and total commitment centered exclusively on the results of his research are an inspiring example. It was astonishment and admiration that impelled me to write a book with him, published with the title *En Confiance**.

I was interested in understanding how he had gone from a vocation of letters to the sacrifice of all literary activity in favour of historical research on a single subject, in all respects arduous, accompanied by the struggle to defend the vital importance, for everyone, of this question on a scale that goes beyond geographical frontiers or the horizon of his contemporaries. I have come to the conclusion that he chose to become superhuman in the manner of the literary heroes he admires. He himself invokes Don Quixote; but Don Quixote is a madman and a comical character. All told, I would rather compare him to Prometheus of Greek tragedy, but with a revamping of the myth; in effect, Prometheus is a thief who goes against the gods; Faurisson is a human being attacking thieves who would like to be

taken for gods: a bit different. The two come together in that they discover the fire that the mighty were denying them, and make a gift of it to humanity.

The fact that he has had the strength to embody such a powerful and incendiary myth sets off a chain reaction: he helps each of us regain courage, on the personal level, and self-confidence facing the world. This strength of character makes him appear much bigger than the other intellectuals of his generation, who appear all the smaller. I have written that he sets himself amidst them like a block of marble. I uphold it! In fact, he never left the domain of poetry, that

perpetual workshop of indispensable fairness and justice.

His vital commitment goes well beyond science and history. He claims to defend only scientific exactitude but, whether he acknowledges it or not, the fecundity of his sense of poetry as vital commitment is there to be noted. It is thanks to Robert Faurisson, ultimately, that the juice of the pineapple, as extracted by the inimitable skill of Dieudonné, is now a special elixir, dreaded like an explosive by the warders who claim to keep us in line, promoted as a vaccine for the mind for those with the sense of humour of Mallarmé, one of a cool, invigorating and heady fragrance,

against the nauseating odours of the sordid gas-chamber sect's adherents! Yes, poetry, provided it is served with full faith in the truth and in poetry's capacity to produce the truth, is infinitely catching; subversive and generous, it distils and diffuses mental and moral health, ad infinitum! Thank you, Robert Faurisson, for having remained so perfectly faithful to it.

** En Confidence: Entretien avec l'Inconnue is dated December 2007. Published in April 2009 as a 78-page booklet, it is available from Editions Akribeia, 45/3 Route de Vourles, F-69230 Saint Genis Laval for €15 + €5 postage.*

1st International Day of Commemoration in Honor of the Revisionists Who Introduced Sanity to the Auschwitz "Death Camp" Narrative

Carolyn Yeager and the Jan27 Committee

carolynyeager.net/calling-return-sanity

On Jan. 27, 2014, those who promote the official Holocaust narrative will have carried out their annual commemoration activities at the Auschwitz-Birkenau memorial remembering the victims of the Holocaust—according to their version of what took place. They have been doing this since 2006, making 2014 the 9th annual commemoration.

This year, on the very same day, the "Jan27 Committee" will have offered a commemoration of its own. By having our commemoration on January 27 we take advantage of the widespread

publicity given to the official United Nations—created event.

We plan a relatively modest effort to begin with—a website commemorating the sacrifice made by those brave revisionists who pioneered the search for facts, facts which have led to a more truthful telling of the Auschwitz/Holocaust tales. Those revisionists who are now deceased will be especially honored. But more, this website will offer a sampling of some of the most convincing arguments against the Myth of Auschwitz and for a Return to Sanity on the subject of

the Auschwitz-Birkenau so-called "Death Camp".

The official "International Day of Commemoration in Memory of the Victims of the Holocaust" was created by the United Nations in 2005. A resolution was adopted by the General Assembly to hold a yearly ceremony at the UN headquarters building in New York City, gathering together UN delegates, state representatives and NGOs, focused on speech-making and propaganda.

The date chosen for this Commemoration is January 27 because the official Holocaust

narrative has always revolved around Auschwitz. The story tells us that in 1945 the Auschwitz-Birkenau concentration and “extermination” camp was “liberated” by the Soviet Red Army. The fact that Auschwitz was not really liberated, that it had already been abandoned by the Germans except for a number of hospital patients, elderly persons and children who remained behind under the supervision of caregivers, is beside the point to the myth-makers.

Because this date was chosen, an even larger ceremony, and days of events, also take place at the Auschwitz-Birkenau Memorial site in Poland where, this year, Elie Wiesel and a large delegation of Israel's Knesset (parliament) are expected to be in attendance. They have said they will be carrying out guided walks and tours, and offering Jewish prayers and speeches.

A Revisionist Response.

The name chosen for the revisionist commemoration is the “1st International Day of Commemoration in Honor of those Revisionists Who Introduced Sanity to the Auschwitz “Death Camp” Narrative.” The core theme is “A Return to Sanity”. With short articles, excerpts from books, some of which are newly translated, the entire “homicidal gas chamber” orthodox mythology surrounding

Auschwitz-Birkenau will be shown to have been demolished. The implicit question raised is: Why are these people still promoting the same old wartime atrocity lies, and why do the press and media continue to repeat them? There will be no effort to attack anyone personally on our Jan27 Website. Rather, we will be focused on pointing to the truth and to the falsehoods in the Auschwitz story.

The presentation will be attractive, dramatic, and easy to follow. Along with a wide variety of texts and images, there will be a section for comments, which will have to be moderated, but not a forum or any conference calling or call-in features. These last features are too easily abused, and too time-consuming to administer. Those of you with any computer expertise, and who are “known” persons, are encouraged to volunteer to assist with such matters as comment moderation.

By getting this much of a start in 2014, the Jan27 Committee will be in a better position to carry out something more ambitious in 2015 when it will be the 70th Anniversary of the Auschwitz-Birkenau “liberation” and the 10th Anniversary of the officially sanctioned International Day of Commemoration in memory of Holocaust Victims.

It can be expected that those using search engines to find the UN or Auschwitz-Birkenau “Internation-

ational Day of Commemoration” will easily come across “Jan27” and that a good number of those will discover it to be interesting enough to stay on the page and look through the materials posted there. When the new reader discovers that the information presented on Jan27 is clear, easy to understand, definitive, and respectful, many will want to stay and learn more.

The success of this project will really depend on the cooperation of hundreds—and we have those hundreds—who will lead thousands, and many more thousands still, to view and then study the materials on this site at the time when mainstream media is bringing it to the forefront of people's minds night and day, literally. The time is now to begin talking about Jan27 on your websites and blogs, and to be asking questions about this International Commemoration created by the establishment to perpetuate the Myth of Auschwitz as the center of pure evil in our world. Let's banish this “Big Lie” once and for all from the group-think of academics, journalists, and politicians-on-the-make everywhere.

Contact:

carolyn@carolynyeager.net .

The subject line should read or include the term “Jan27”. We look forward to hearing from you.

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Inconvenient History 2013: The Year in Review

By Richard A. Widmann

To say that 2013 was a great year for Inconvenient History (IH) would be putting it mildly. While accolades have been made about the quality of our materials, the proof is in the proverbial pudding (as they say). Throughout the year, some 58,729 people visited the IH Website. This represents a 40.95% increase over 2012. Over 172,700 pages were viewed which represents a 19.31% increase over the prior year. Our single best day ever was December 14th, when some 4,206 pages were accessed.

IH has also expanded its international reach with our top 10 countries for readership being: United States, United Kingdom, Hungary, Canada, Germany, Australia, Sweden, France, Italy and Spain.

For those of you with a technical bent, the most popular browsers for reading IH are: Firefox, Chrome, Internet Explorer, and Safari.

Our Top Ten most-read articles for the year were:

1. Dr. Mengele's "Medical Experiments" on Twins in the Birkenau Gypsy Camp, by Carlo Mattogno
2. On the Publication of "The Problem of the Gas Chambers," by Le Monde, by Robert Faurisson

3. Demystification of the Birth and Funding of the NSDAP, by V.K. Clarke

4. Adolf Hitler's Armed Forces: A Triumph for Diversity?, by V.K. Clarke

5. Reexamining the "Gas Chamber" of Dachau, by Thomas Dalton

6. The Jewish Hand in the World Wars, Part 1, by Thomas Dalton

7. Reductio ad Hitlerum as a Social Evil, by K.R. Bolton

8. Churchill, International Jews, and the Holocaust: A Revisionist Analysis, by Paul Grubach

9. Bishop Williamson Vindicated, then Ousted, by Nicholas Kollerstrom

10. Goebbels on the Jews, Part 1, by Thomas Dalton

Two very interesting trends become clear from considering this list. Our top two articles, by leading revisionist scholars Carlo Mattogno and Robert Faurisson, were only posted in late November and managed to top the list with only one month of availability to our readers. Clearly Mattogno and Faurisson are big draws. Secondly, many of the most-read articles come from prior years of IH; some dating all the way back to our first volume in 2009. Clearly one great advantage of on-line publishing is the continued readership of older material. Thomas Dalton, author of

Debating the Holocaust: A New Look at Both Sides, also deserves some special mention for having 3 articles in our top ten.

In addition to the main Website, we managed (largely due to the efforts of Assistant Editor Jett Rucker) to get all four of our hardcopy annual editions back in print and available through Amazon.com. This was a significant achievement after the enemies of truth managed to get our previous Print-on-Demand publisher to buckle and to cease distribution of our volumes.

In 2013 we also turned our attention to Social Media. IH established a significant presence on Twitter. To date we have made 773 tweets and have found an audience of 196 followers. We are working on activating statistical analytic tools to determine just how broad our readership is on Twitter—one can read tweets without necessarily being a follower, which guarantees that our readership is far greater than our number of followers.

We also have great things planned for 2014. Our hardcopy Annual Volume 5 is currently being edited and promises to be a classic that all revisionists will want for their libraries. We are also working diligently on the content for our 2014 issues. It's pretty clear that 2014 will be an inconvenient year for the enemies of free historical inquiry.

of membership not only within the tribe, but in a very privileged elite within the larger society. And conversely, dispassionate analysis of its underlying facts threatens the entire edifice.

Support and Apologetics for the Theocracy

Uniquely among religions in present times, Judaism “owns” a country with nine million inhabitants, territory (depending on what is counted) larger than New Jersey, a small but well-trained and superbly equipped armed forces, and nuclear weapons complete with delivery systems based on land, at sea, and in the air. Israel defines itself as a “Jewish” state, and Jews constitute a majority on the territory acknowledged by the United Nations to belong to it. Like other states besides perhaps Switzerland, Israel commits offenses against countries and individuals both within and outside its territory.

The purported history of the Holocaust has long constituted a traditional rationale for the bellicose foreign policy that it has pursued since its formation in 1948 and the numerous military aggressions it has committed against its neighbors. Israel, with diplomatic privileges in most of the countries of the world and one of the world’s most-feared intelligence apparatuses in the *Mossad*, likewise consti-

tutes the headquarters and operational base for a program of propaganda and subterfuge by which it manages both mass opinions and governmental policy practically everywhere in the world, but particularly in the United States, where its most-visible political arm is the American Israel Public Affairs Committee (AIPAC).

Scrutiny of the Holocaust Gospel threatens not only the justifications for that power’s aggressions against people and peoples of the world, but even its very *raison d’existence*. Its extensive powers of killing, coercion, and surveillance are arrayed against Holocaust revisionism, no matter how honest or well-meaning. Aside from Pariah of the Week Iran, there is no government anywhere that expresses support for any form of Holocaust revisionism, and many governments, such as those of Germany, Austria, Switzerland, France, and Belgium, provide criminal penalties for anyone who might venture to submit any opinion at variance with whatever account it might be that the state approves.

The Essential Difference

Money, revenge, tribal solidarity—motivations aplenty, each more solid and compelling than the next. Looking for these or any similar motivations in the rewards revisionists can even hope for, much

less expect to attain, leads ineluctably to the conclusion that revisionists must just be nuts, even if one were to accept an obsession to get at the truth, or at least to shed the burden of lies and deception.

In fact, a final contrast appears when the two sides’ motivations are compared. Self-appointed analysts of anti-Semitism, and of Nazism to the extent it is seen as being motivated by anti-Semitism, conclude that the attitude is solely the product of ancient, irrational superstitions—an artifact of purely cultural origin having no basis in any reality past or present.

Anyone, however, who considers the motivations for opposing Holocaust revisionism, even if disagreeing with them as operant facts, must grant that they are coldly, calculatedly, unquestionably rational.

1 *Smith’s Report*. No. 195, February 2013. <http://tinyurl.com/mtsrbad>

2 *Newark Star-Ledger*. October 23, 1996.

3 This derisory term was memorably employed by Historian Peter Novick in *The Holocaust in American Life* (p. 270) to describe the pitifully small numbers of “Holocaust deniers” populating his world.

4 Freda Utley. *The High Cost of Vengeance*. Henry Regnery Company, Chicago, 1949.

News from France - January 26, 2014

At the big demonstration in Paris last Saturday (January 26, “day of anger”) against President Hollande and his government some participants, at least one with a megaphone, were heard chanting a slogan that can be translated “**Faurisson is right: the gas chambers are a sham**”. The demonstration gave rise to clashes between marchers and police: there were 262 arrests and 19 policemen injured. Those arrested were all subjected to the burdensome procedure of detention in isolation (*garde à vue*), in which a lawyer and a physician must be called for each person held. See <http://tinyurl.com/myjlxjq>

Republican Party Animal: The "Bad Boy of Holocaust History" Blows the Lid Off Hollywood's Secret Right-Wing Underground

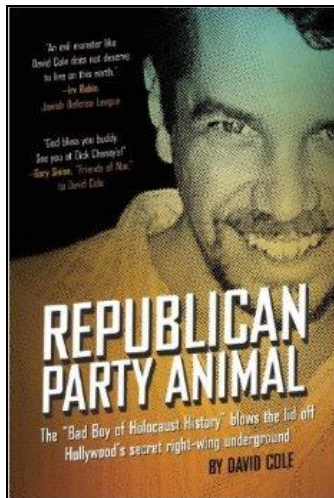
by David Cole

(This is excerpted from a post David made on his own Blog: <http://www.countercontempt.com/archives/5112> . The title of his post is: "Hollywood Gops Ankle Holocaust Jew at Boffo Samarra Fest." I don't have room here to post the entire text, nor to translate the title into simple English, so will go with what I have done here. There will be more.

With my new book, still four months away from release, already NUMBER SEVEN (!) on the Amazon list of "Hot New Releases" in the political advocacy category (and likely to climb steadily in the months to come), and with my book being carried by Wal-Mart, Barnes & Noble, and Waterstones (the largest bookstore chain in the UK), I've been receiving a few emails from some of my former conservative chums in which they wonder if maybe, just maybe, they were manipulated into bringing about the thing they feared the most.

It's a legitimate question. The fact is, mine might very well be the first unashamedly Holocaust revisionist book to be carried by so many mainstream outlets. And the book came about specifically because my Hollywood Republican pallies were manipulated into shunning me and destroying the life I had built over the past eighteen

years. I did not want to leave that life. However, I was not only forced out, but every avenue of income I had was cut off, to the extent that people like talk show host Larry Elder and his publishing company World Net Daily refused to compensate me for work already done.



David Cole/Stein

All in the name of punishing Holocaust revisionism.

So, if the result is the most mainstream exposure that revisionism has received in decades, are we talking a "Samarra moment" for my former comrades? Factoring in that the book is half about the Holocaust, and half about exposing the secret underground of Hollywood conservatives that I was a part of,

my book can be seen as the result of a terrible, terrible miscalculation on the part of people whose fanaticism regarding what can or can't be said about Holocaust history allowed them to be manipulated by the conniving pair who outed me.

When I knew I was going to be outed, I begged the folks who were about to do it to think carefully before proceeding. I tried to rationally explain to them that if they put me back in the spotlight because of my historical views, I'd have no choice but to defend myself by explaining my views. *I didn't want to be outed.* But if I was, I wasn't about to run or cower or recant. I recanted once in 1998, to save my hide. But I'm too old, too drunk, and too unafraid of "the gathering darkness" (to use a Grandpa Simpson phrase) to care anymore.

Republican Party Animal: The "Bad Boy of Holocaust History" Blows the Lid Off Hollywood's Secret Right-Wing Underground.

by David Cole

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be true.

And there's the rub. If academics like Professor Tylicki could prove that the accusation of mass-murder by Jews of Jews at Auschwitz is indeed true, they would have no reservations in having it questioned. They cannot demonstrate that the accusation is true, so they will not allow it to be questioned. In the end, the responsibility for making the right moral and professional decision on this matter might have to be left to students at

USC—your readers—not their professors.

If you and your staff at the Trojan are serious about journalism, and about open, honest debate, this is a story, an accusation, that should be treated even-handedly and with respect. Why should it not be?

I would be glad to talk it over with you, and I am perfectly willing to be shown where I am wrong about any of it.

Bradley Smith
CODOH Founder

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PS: It would be interesting if Professor Tylicki would explain in your pages why he supports the anti-Semitic argument that Jewish *Sonderkommando* cooperated fully with Germans to murder millions of Jews at Auschwitz and other camps.

(This note to Spielberg, being distributed at USC and nationwide, introduces a new angle into this project. More next month.)

Steven Spielberg
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January 30 2014

Mr. Spielberg:

At USC your Shoah Foundation — The Institute for Visual History and Education, boasts some 52,000 video testimonies in 32 languages from 56 countries.

My question is this: Is there one (one) video testimony among the 52,000 that challenges the charge that at Auschwitz Jewish *Sonderkommando* cooperated fully with Germans in the murder of hundreds of thousands and maybe millions of innocent Jews in gas chambers?

The charge is that the work-Jews, the *Sonderkommando*, stuffed live Jews into the chambers and once they were dead pulled them

out again, searched their corpses for gold teeth and contraband, and then got them to the crematoria where their remains were burned. I, for one, do not believe that the Jewish *Sonderkommando* cooperated with Germans in those disgusting acts for weeks, months on end. I believe you and I would be on the same page there.

There must be one video testimony (if not many) in the 52,000 available through your Institute, that challenges the orthodox accusation that *Sonderkommando* participated fully in the mass-murder of Jews and others at Auschwitz.

Will you please have one of your own workers identify these videos and make them available, not just to me, but to the public at large?

If there is not one such testimony available among the 52,000 you have collected, could you please have someone at the Institute explain why that is?

Thank you.

Bradley Smith

*** Until next month.

Bradley

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How the ADL and the USHMM Choose to Evade the Issue of One (only) Class of Nazi Collaborators

Bradley Smith

Abraham Foxman
The Anti-Defamation League
New York City, New York

Mr. Foxman:

If you will, I have a question about Nazi war criminals to which perhaps one of you can provide some clarification. The background is this:

In 2009 the ADL called on the Department of Homeland Security to extradite John Demjanjuk so that he could stand trial in Germany for murder. The Munich Prosecutor's Office issued an arrest warrant for Demjanjuk on 29,000 counts of accessory to murder for his time as a guard at the Nazi Sobibor death camp in Poland from March through September 1943.

Howard A. Levy, ADL's Cleveland Regional Chairman, issued the following statement:

"Demjanjuk served the Nazi regime in many concentration camps and was a willing participant in the process that asphyxiated thousands of Jews at Sobibor."



Abraham Foxman

In the ADL White Paper on the Demjanjuk affair one can read: "We can safely say that he (Demjanjuk) was a Wachmann who assisted the SS in war crimes, an active participant in the Holo-

caust." See pages 2 and 3 at <http://tinyurl.com/ks2vpu4>

Without arguing over the facticity of any of the above, when I visit the website for Steven Spielberg's Shoah Foundation I find videos where I can watch Jews who were interned at Auschwitz chat about their collaboration as *Sonderkommando* in the mass murder there of a million or so Jews in gas chambers. They willingly speak of how they were active participants in the Holocaust: See: <http://tinyurl.com/n43h6z5>. In these video recordings, produced and promoted by Mr. Spielberg, these Jewish confessions of collaboration with Nazis in the mass murder of Jews, the issue of prosecution for war crimes does not arise.

Perhaps you can help clarify this question: The Jewish Anti-Defamation League holds that

when there is evidence that a Ukrainian collaborated with Nazis or participated in the Holocaust he should be prosecuted as a war criminal. At the same time it appears that when a Jewish *Sonderkommando* who states openly on camera that he collaborated with Nazis and participated in the Holocaust

there is no call to prosecute the *Sonder-kommando*. Why is that?

I would appreciate any clarification you might be able to offer about what appears to be a scenario in which ADL supports one standard of justice if you are Ukrainian and a different standard if you are Jewish.

Thank you for your attention.
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24 February 2014

Ms. Bloomfield:

I have a question about how the U.S. Holocaust Memorial Museum addresses the issue of who is and who is not a Nazi war criminal. Any clarification you can provide would be much appreciated.

On May 12, 2011 you commented on the conviction of John Demjanjuk "for his role in the deaths of more than 28,000 Jews." See <http://tinyurl.com/kroy42u> You do not say what his "role" was.

I take it that you agree with a statement issued by Judge Ralph Alt this date: "The court is convinced that the defendant ... served as a guard at Sobibor from 27 March 1943 to mid-September 1943. . . As a guard he took part in the murder of at least 28,000 people." That is, Demjanjuk was not convicted of killing anyone, but of having been "around" as killings allegedly took place.

Accepting all of the above, I would like you to consider the vol-

untary testimony of a Jewish *Sonderkommando* who claims he worked in the gas chamber/ crematoria complex at Auschwitz.



Sara Bloomfield

Sam Itzkowitz worked in and around the gas chamber/crematoria at Auschwitz as a *Sonderkommando*, serving the Germans. He speaks on a brief video that the USHMM has published online. Sam knows all about gas chambers. Among other info he discloses is that:

"When they filled in the bunker with all the women they put the men in. And sometimes they had 20 or 30 extra people that they couldn't get in, so they always held back children. And when the bunker was already so filled they couldn't put no more people, no more ... they made the kids crawl on the top of the heads, all the way in there, just kept on pushing them in, to fill them all in. When the door was slammed behind them,

was a thick door, was about six inches thick. I built it myself and I know what it's like: three bolts, three iron bars were across. . . ."

Ms. Bloomfield, please. Are we on the same page here? Sam not only worked in the gas chamber/ crematoria complex—he states clearly that he built the door for the gas chamber, six inches thick supported by three bolts and three iron bars across. "The bars were laid over and then screwed tight." You can review Mr. Itzkowitz's "eyewitness testimony" here: <http://tinyurl.com/mkur5y3>

I would like to ask you to clarify your perspective, and that of the USHMM.

You acknowledge that John Demjanjuk was convicted of playing a "role in the deaths of more than 28,000 Jews." You do not say what his role was. It appears that he was a guard at the Sobibor camp.

Sam Itzkowitz, according to his own eyewitness testimony, "played a role" in the deaths of millions in the gas chambers of Auschwitz. So -- you condemn a man who ostensibly played a role in the deaths of 28,000, while you feature on your Museum Webpage, in a favorable light, a man who confesses on camera that he played a role in the deaths of millions.

Ms. Bloomfield: Why would you choose to support the prosecution of men who were perimeter

guards at German camps, but choose to exhibit no interest in prosecuting men who collaborated with Germans in building secure doors for homicidal gassing chambers? I would appreciate whatever clarification for this you can provide.

Thank you.

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*(Note: Rebecca Church, PhD
University of Iowa, History Department has stated one objection to this letter. See page 9.)*

The Search for the Lost Nazi Diary The Recovery of the Diary of Alfred Rosenberg

David Merlin

Los Angeles Times
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Letters to the Editor
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12 February 2014

I am writing to comment on a February 6th article by Richard Simon, "The Search for the Lost Nazi Diary," regarding the recovery of the diary of Alfred Rosenberg. <http://tinyurl.com/mmp7oz>

The pages of the Rosenberg diary have been posted on the United States Holocaust Museum's webpage. One can read and translate the document for oneself. I did this and found that the article incorrectly translated the important diary entries of September 12, 1941.

The article read: "On Sept. 12, 1941, he [Rosenberg] wrote that Germany had obtained reports indicating that Soviet leader Josef Stalin planned to send 400,000 captured Germans to Siberia. Rosenberg equated the move with murder, adding, 'All of us felt the hatred against Moscow swell up again.'" If Stalin carried out the

plan, he wrote, "Germany will punish the Jews of Central Europe for this." This reading of Rosenberg



Henry Mayer
Chief Archivist USHMM

implies that Rosenberg was fulminating against Jews and planning vengeance against them. That is a false reading, and quite misleading. Here is my translation:

"As the reports came in that Stalin now was also going to expel the remaining 400,000 Volga Germans to Siberia, that is, to murder them, the hatred of Moscow was immediately reawakened in all of

us. I issued advice to take a very strong position in this matter, and sent the finished product to the Führer, who further strengthened it. Yesterday I developed a proposal to broadcast to Russia, England and the USA that if this slaughter is in fact carried out, Germany will make the Jews of Central Europe pay for it. This with total rectitude, in that none other than the Jew Schertok is said to have declared at a conference on Palestine that the Jews derived great advantage from the alliance between Moscow – London – Washington, that they worked for it unceasingly

Indeed, Rosenberg was horrified at Stalin's plans to deport hundreds of thousands of Volga Germans (where did "captured Germans" come from? It appears to be an invention) but he was furious at "Moscow," not at Central European Jews. He proposed a possible way of saving the Volga Germans: A radio address broadcast to Russia, England, and the United States based on the hope that Jewish groups would influence Moscow not to deport the Volga Germans. It was the recent boasts of Schertok [Moshe Shertok] of great

Jewish influence on “Moskau – London – Washington” that seemed to inspire the plan.

Rosenberg even goes on to discuss the history of anti-German pogroms by the Russians. Thus, a correct reading of the Diary does not cast Rosenberg as plotting vengeance or punishment against Central European Jews, nor blaming them for the plight of the Volga Germans. He is grasping at straws to try to prevent a massacre of the Volga Germans. This is a signifi-

cantly different motive than claimed in the article.

Because the Diary gives us a rare insight into the thinking of the leaders of the Third Reich in September 1941, a formative period in the still unclear development of German policies toward Central European Jews, it is imperative that translations be accurate. The diary entry itself can be seen at <http://collections.ushmm.org/view/2001.62.14>, page 607. Google or Yahoo translation sites provide a pretty good understanding for Eng-

lish speakers. We should thank the United States Holocaust Memorial Museum for posting original documents on line.

Yours for honest, accurate research,

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Robert Faurisson I am becoming... unnameable

February 12, 2014

Eric Delcroix, my former lawyer, has just reminded me that the late humorist Pierre Desproges (1939-1988), in a skit for the television show “Le Tribunal des flagrants délires” (The Court of *in flagrante delirio*), once portrayed me as an unnameable character, unnameable at least for the French justice system. Announcing the accused’s appearance, the court usher let forth: “Mr Faurisson!”, whereupon the presiding judge sprang: “No, not that name! It’s forbidden!”

But that was only a comedy skit.

Most recently, French judicial reality has become stranger than fiction.

According to an AFP press release, on Wednesday, February 12, 2014, in a case brought against him by the union of Jewish students of

France (*UEJF*), the humorist Dieudonné was ordered to remove two passages from his New Year’s Eve video “2014 sera l’année de la quenelle” (2014 will be the year of the quenelle), posted on his YouTube account and viewable at <http://www.youtube.com/watch?v=0r4YQ54PazA&bpctr=1392482451>. <http://tinyurl.com/n7pxqn4>

Here is an extract:

The *Tribunal de Grande Instance* of Paris considered in particular that one of the passages constituted a “disputing of crimes against humanity”.

In his video Dieudonné says to a character [in fact, addressing Arno Klarsfeld]: “Myself, the gas chambers, I don’t know anything about them. If you really want, I can arrange you a meet-up with Robert”, alluding to the Holocaust-denying historian Robert Faurisson. In a suit submitted to it “*en référé*” (emer-

gency procedure), the *Tribunal de Grande Instance* of Paris held that this passage was a “disputing of crimes against humanity”.

A fine of 500 euros per day

In his ruling the judge considered that “the humour invoked by Dieudonné’s defence appears to be but the means of publicly conveying beliefs in testing the limits of the freedom of expression, exceeded in the case at hand, and not the spirit of a comical and provocative skit whose excesses might be allowed”.

The decision imposes on Dieudonné a fine of 500 euros per day of delay in withdrawing either of the passages after five days from service of the ruling (AFP).

So here I am, deprived of a surname and even of a Christian name.

Desproges (the French satirist) saw rightly. Orwell too.

Blood Libels, Gas Libels And the Difference between Them

by Jett Rucker

For much of recent history much has been written, and read, of the “blood libel” on the Jewish people spread among the populaces of Europe and the countries elsewhere populated by Europeans. The story has countless variants, most of them involving the abduction of non-Jewish babies for ritual slaughter in which some use or other is made of the blood of the victims. Thus, the “blood libel” joining many other tales demonizing the Jews among the non-Jews who pass these stories about among themselves—all of this long before that Internet that seems to so facilitate such passing about of stories.

The stories are, of course, vigorously denounced by both Jews and non-Jews seeking to promote comity among the races and ethnicities that forever will characterize and divide us humans who share Planet Earth. The stories are, undoubtedly, false at least on a numerical basis: for every real case bearing the slightest resemblance to the myth, there appear to be a hundred recountings of this instance, or that occurrence, that must have been the Jews, or else it was those Gypsies. Or ... where is the baby, anyway? It is the very essence of intergroup antipathy and, yes, libel.

But more recently, after the incredible carnage and devastation centered on the Germany of World War II, another libel has “arisen,” or been fomented, against the people who lost their nationhood in

that holocaust: the Germans. This infinitely variegated set of myths holds that, chiefly in places the Germans conquered and occupied, these same Germans together with indigenous anti-Jewish collaborators, designed, erected, manned, and operated satanic mills of a sort never before or since offered up for contemplation by the informed, caring publics around the world: gas chambers.

These installations embodied a phantasmagoric extension of the gas technologies that made their first, lethal appearance on the public stage during World War I in the uncontrollably blunt “weapon” of poison gas in combat. Millions of soldiers, including Hitler himself, reported themselves temporarily or permanently blinded or maimed by this creeping, invisible killer that left no visible wounds on its victims, even those it killed. It was effective in the pursuit of combat missions only incidentally; at least as often, it set its own side back in offensives and, subject as it was to the whims of the weather, was largely ineffective. This did not, of course, prevent millions of combat veterans on both sides from claiming harm from its effects. A core of these claims was valid.

By the time of World War II, anticipated developments of these technologies exploiting the gaseous state of matter led both sides to equip their bomb shelters with extensive provisions to protect against

aerially delivered bombs bearing the noxious vapors, including filters, hermetic sealing, and pneumatic pumps situated so as to expel any lethal traces that might otherwise invade the inevitable chinks in every structure of any usable size.

Germans have long demonstrated an enviable lead in the related technologies of chemistry and physics that govern the mastery of gasses, liquids, and even solids. They have likewise demonstrated a potentially incriminating mastery of related technologies such as medicine and war. These virtuositities have made the Germans inviting targets for accusations that they have harnessed natural—and devilishly unnatural—forces for the pursuit of goals ascribed to them by others, such as the annihilation of groups of people they feel have harmed their society.

Thus, through the agency of insuperable armed force and theatrical productions such as the Nuremberg Tribunal, an image has forever been branded on the consciousness of the world of dungeons such as Poe could never in his most fiendish fantasies have conceived, into which were infused gases such as carbon monoxide and hydrogen cyanide to quickly, if not painlessly, kill millions of people. The same confabulation, already taxed beyond the limits of technological—and physical—possibility, is then outdone with explanations explaining the traceless disposal of the re-

mains of those millions in crematoria.

The Materials

Both legends play heavily on materials extracted from the bodies of the victims. What the Jews wanted most in the legend about them was the blood of the Gentile babies. It seems that, in some versions, they drank the blood, either straight or mixed with wine, in a Satanic sacrament. In other versions, the blood was mixed into the ingredients of the sacramental matzoh, an unleavened baked good not known among the Gentiles, somehow not discoloring the end product, though undoubtedly the image of crimson matzoh is not discouraged, either.

The blood meme is echoed in the libels against the Germans, as in a since-discredited case where Polish children were drained of their blood for transfusion into German troops who had been wounded in battle. But the dominant theme concerning parts of the victims of the Holocaust concerns hair, the removal of which entailed neither harm nor even pain to the victims. There is not the slightest doubt that the Germans sheared most of the hair off most of the heads of inductees into their camps, nor is there any doubt that doing so greatly reduced the propagation of the deadly lice that spread typhus among the camps' occupants.

Whether the Germans gathered and used this hair to any purpose (hair is a standard component of felt, for example) is not so clearly recorded, but the notion that it was used to weave socks for submariners is today the object of indulgent chuckles among the informed. Likewise disproven are fantastic tales of the use of human skin for

producing leather or, if interestingly tattooed, lampshades, and the use of human fat for the production of soap.

The Bodies

Mass graves are found of the Croatian victims of Tito's partisans from the movable slaughter through Slovenia of 1945, and thousands of corpses, still resplendent in their uniforms of Napoleon's Grande Armée of 1812, have been unearthed outside Vilnius, Lithuania, but of those millions of victims of Nazi Germany? Little, very little, and much of what is found, controllable as to whether they were guerillas, prisoners or war, reprisal victims, or other of the unbearably tragic human detritus that always spews from the bowels of the demon War. There were the bone-grinding machines, since exposed as mere producers of gravel for highway construction, but above all, there were the Crematoria. These, sorry for the exterminationists to say, have been overworked far past the point of Hercules flushing the Augean Stables, disposing of millions of corpses consuming the time and fuel normally required for some few thousands. The Gas Libel on the Germans has required that the remains of the slaughtered millions, never found in any numbers, thus be somehow made to disappear—the technological and physical limits of reality be damned.

Mass graves are alleged to exist at numerous sites, including Auschwitz, Majdanek, Sobibor, and even the Ravine at Babi Yar of everlasting memory. But true forensic investigations of these sites have been prevented by a number of factors, including high ground water levels that would inevitably have

precluded such interments in the first place, and Talmudic proscriptions against "disturbing the remains of the faithful [allegedly] buried on the sites".

Under the laws of many European countries, the two libels occupy mirror-image positions. Public denunciation of the Blood Libel is so routine and so frequent it is stultifying, while any voice giving it the slightest shred of credit lands its owner to be charged before a court in very short order. Contrariwise, pious reinforcement of the Gas Libel is sanctified by the loftiest of humanistic virtue, while any questioning or analysis of it again lands the skeptic before a judge likely to hand down a sentence of years of imprisonment.

Germans, like people everywhere, entertained various sympathies toward people they knew and peoples they had only heard about. The sympathies of non-Jewish Germans, and some Jews, were certainly negative toward one another. That much is undeniable. But then there is the Gas Meme. It is a disgusting form of science fiction. No such gas chambers, and indeed, no such gases have ever been devised, not deliberately, nor indeed accidentally.

It is a Hatred Meme contrived to aggrandize the fortunes of those persons who claim to have "escaped" that Holocaust (this one has a capital "H") launched against them by—those Germans. And their descendants. Not only the descendants of the perpetrators, but those of the victims, forever eluding their Barbarian tormenters in refuges such as Israel and the United States. It is from those redoubts that they ceaselessly launch assaults against not just those Germans who have been faithfully pay-

ing reparations these 61 years, but against those who would defend (the vast majority of) today's Germans against the calumny of the blood libel that has dogged and impoverished them through their entire lifetimes.

Such assaults on freedom of expression are unjust in their own right, if for no more than the overweening power it places in the hands of the State. It should remain

legal to intone memories of those German crimes even where it cannot be shown that they were committed, just as it should remain legal to intone memories of the centuries-old tradition of Jewish sadism. At the same time it should become legal to reject the anti-German Gas Libel as it is to reject the anti-Jewish Blood Libel where either or both is susceptible to honest, competent inquiry into the per-

tinent facts that remain available to us.

Freedom in every direction—as far as the eye can see, as far as the mind can imagine, as far as the heart can yearn. Good faith? Sometimes. Mistrust? Ever and always. Violence in the enforcement of unjust law?

Never!

The following reproduces the text of a leaflet that Zan Overall wrote and is distributing on the campus at UCLA. His plan is to appear on campus each Tuesday in a campaign he refers to as "Truth Tuesday."

I would not phrase everything the way Zan phrases it maybe, but

this is man in his 80s who is out on the street doing real work at UCLA, introducing students to matters their professors will not.

On YouTube Zan refers to himself as The Wise Old Man. He's interested in issues other than Holocaust revisionism, including 9/11 and making music. I will treat here

only with what he does with revisionism. At the same time I suggest you'll enjoy watching a 13-minute video he did titled "God Is a Goy? Oy!" <http://tinyurl.com/9kjyujj> You can get to all of his YouTube pages there. Did I give you this before? Oh, well. You can reach Zan at zn365@aol.com

DON'T FALL FOR THE HOLOHOAX! AT NUREMBERG THE ALLIES CONVICTED AND EXECUTED GERMANS BASED ON CONFESSIONS TORTURED OUT OF THEM! WE SHOULD BE ASHAMED OF OURSELVES!

Holohoax: Defined as purposeful killing of millions of Jews in gas chambers by Germans,

"THE HOLOCAUST IS A MYTH!"

If the claims of the Holohoaxers were valid they would not need to use torture. (See below.) The Six Million figure is a joke. It was used in Jewish propaganda even before WWI. A stone tablet at Auschwitz stated for years that 4 million had been murdered there. Then the figure was changed to 1.5 million, but the ridiculous 6 million figure did not go down. It originated in Jewish sacred writings. Do you enjoy being made a fool of?

Maps in the Jewish Los Angeles Museum of Tolerance show camps in Poland as "death camps," but those same maps show the camps in Germany NOT labeled as "death camps." Germans were wrongfully convicted and executed for gassing Jews in camps such as Dachau and Buchenwald. Disgraceful!

Holohoax promoters had to abandon those claims, as they had to abandon their lies about soap made from dead Jews and lamp shades made from Jewish skin. Any side in a courtroom would lose their case if they changed their stories as often as the Holohoax promoters do.

Only the Jewish control over the media, Hollywood, and, sad to say, our American politicians keep Americans believing this fairy tale. And the witnesses! They have been shown to be liars over and over. A Jewish woman claimed she had thrown apples over the fence to a young prisoner, met him later and married him. They got on Oprah but had to admit later it was all false.

Holocaust "survivors" go around telling American school children these lies. Do you believe the woman who claims she hid the family diamonds from the Nazis by swallowing them over and over and retrieving them from her excrement?

Do you enjoy being made a fool of?
Sixteen European countries fine and imprison people who question and deny elements of the standard Holocaust tale.

Groups like the Anti-Defamation League would love to see Holocaust revisionists go to jail in this country too! Would you stand for this?

**TRUTH DOES NOT FEAR
INVESTIGATION ! LIES DO !**

Don't let them keep fooling you !

Read the book *The Hoax of the Twentieth Century* by Dr. Arthur Butz of Northwestern University. UCLA's Library had one copy of it. It was "lost" (stolen?) in 2004. Demand it be replaced.

Go to codoh.com (Committee for Open Debate on the Holocaust) and to ihr.org (Institute for Historical Review) for the facts, not the lies you find in the Jewish controlled media.

Do you have the guts and honesty to do what I suggest? See: **Zan Overall, The Wise Old Man, youtubecom/1wom**

Here is an account of the tortures we inflicted on innocent men. Edward L. van Roden, chief of the Military Justice Division in Europe, was appointed to a

commission studying claims of abuse during U.S. trials in Germany. He wrote:

"American investigators used the following methods to obtain confessions: Beatings and brutal kickings. Knocking out teeth and breaking jaws. Mock trials. Solitary confinement. Posturing as priests. Very limited rations. Spiritual deprivation. Promises of acquittal. Second- and third-hand testimony was admitted.

"Lt. Perl of the prosecution...admitted to the court: 'We... used persuasive methods... including some violence and mock trials.' He further told the court that the cases rested on statements obtained by such methods.

(Back to Van Roden:) "Our investigators would put a black hood over the accused's head and then punch him in the face with brass knuckles, kick him and beat him with rubber hoses. This was standard operating procedure with American investigators..."

And we were the "Good Guys." I hope anyone reading this will check these statements out for yourself.

**WAKE UP !!!!
YOU ARE BEING LIED TO !!!!!**
Zan Overall zn365@aol.com

FRAGMENTS – Another Ordinary Life

Bradley Smith

*** On 18 February I celebrated, if that is the right word, my 84th birthday by sending my Open Letter to Abraham Foxman re his interest in prosecuting men who served as perimeter guards at one German camp or another, and his complete lack of interest in prosecuting Jewish *Sonderkommando* who worked in gas chambers responsible for killing millions of their own folk—or so the scripture goes. It was a pleasantly distracting bit of work. Irene wanted to have a bash here with all the family but I knew I would not want to stay up. I was working on Abe during the day

and did not notice that she was doing anything special. But after it was dark I understood she had been baking a turkey with a delicious dressing, making a Waldorf salad, potato salad, and *choco-flan*, a two-layer desert with custard on top and chocolate cake on the bottom. A nephew was here and he built a fogata (a camp fire) inside our closed patio and we had our dinner outside on a cold night gathered around the fire. With the two grand-kids, there were only the five of us. It was swell.

*** David Merlin called my cell when I was up in the hills on a dirt road, returning from seeing Paloma where she is interned. In the moment I was standing outside the car in a falling rain making my own water and looking out over the ocean only a mile away. Merlin had discovered that the USHMM had uploaded all the Kempner documents onto their website, photos of the documents themselves with transcriptions in German to one side. This is exactly what we urged USHMM chief archivist Henry Mayer to do two months earlier with Merlin's piece on the Rosen-

berg Diaries. Merlin was very pleased. Our “suggestion,” which we had addressed to Mayer himself, was copied to his associates at the Museum and to the staffs of Holocaust centers and museums around the country. Merlin suggests that the Museum uploaded the documents because that letter to Mayer was posted on our Blog. I demurred a bit. Surely the project was already in process when we addressed that issue. But the fact of the matter is that CODOH and Smith’s Blog are monitored daily by those people. They do want to know what we are doing because when we mess with their work we do so with real care in a way that consistently compromises them. As I stood there in the falling water, I realized again how important the Blog actually is. Not because a million people go there to read it, but because the people important to the Industry go there to read it.

And then the other day I was informed that the Simon Wiesenthal Center is now following me on Twitter. Why would that be? Because I’m brilliant?

*** In a letter to dissident Israeli journalist Israel Shamir, Gernar Rudolf described himself as follows:

“That’s my personality: a contrarian with enormous will power, stubbornness, if need be. [...] Pressure causes counter-pressure. In this way I am a simple physical principle. Here is my human right to doubt, research, scrutinize, disagree, dispute, refute, challenge, question. [...] And that is the strongest motivation: Anybody who punishes me for merely exercising my human right of being a human—a creature able to doubt and explore, will meet my utmost

unbreakable resistance. I won’t allow anybody to reduce me to a submissive slave. Nobody.”

Gernar lived with us here in Baja for the best part of a year a couple three years ago, and my sense of things is that he is describing himself pretty accurately. When I try to think of myself in those terms, I cannot do it. The term most difficult for me to try to imagine is my “unbreakable” resistance. I think I could be broken. In the brain an image came of a torture rack from the Spanish Inquisition.

*** *The following exchange was provoked by my letter to Sara Bloomfield at the USHMM*

From:
Rebecca Church, PhD
Visiting Adjunct Professor
University of Iowa
History Department
280 Schaeffer Hall
Iowa City, IA 52242-1409
rebecca-church@uiowa.edu

February 28,

What exactly is your point? You don’t see a difference between a prisoner, in order to survive, ‘collaborating’ versus someone working at a concentration camp as a soldier, with a gun? Your spamming emails on college campuses with such tripe is offensive and dishonest and I hope you gain nothing from it. Do not send me another email. Rebecca Church, PhD

Professor Church:

If I may: A soldier is not a free man. If he does not follow orders, he is shot. What good will his “gun” do him? He will be executed. Short and simple, a time-honored tradition. Not only by German military, but by US military. Please take a moment to think what will

happen to the U.S. soldier in Afghanistan who refuses to follow orders in the face of the enemy.

I think you are most likely well-intentioned, but it does not appear that you have taken even a moment to consider how it is with “soldiers” in real life. Has it not occurred to you to consider what it means for a *sonderkommando*, to survive, that he will spend weeks, months collaborating with his bosses in mass murder and genocide to save himself? I can imagine that some of us will do that, but I cannot imagine why those of us who do should be treated with respect, or be trusted, or felt sorry for.

It’s really a matter here of looking at an issue that academics and others have declared to be taboo to look at. As I have it on the header on my Blog, it is an issue of academic group-think. Don’t go along with it. You will find out many interesting and personally valuable insights into these issues.

I’m perfectly willing to be convinced that I am wrong about any of this.

To: Bradley Smith
Subject: Re: Spam email

Not at all the same—and not entirely true, either. A prisoner is not the same as a military person following commands. The degree of agency is worlds apart. You are being dishonest because you would like there to be doubt about the culpability of participants and the established facts of the Holocaust. As I said, stop spamming me with your tripe. I’m not interested in your dishonest dialogue and find your tactics offensive. I will report your activities to my university. Do not email me again.

Rebecca Church, PhD

Professor Church

I agree they are not the same.

I don't understand your reference to what is not "entirely" true. That is, what "is" true there?

You give no evidence that the "degree of agency is worlds apart." I disagree, but I might be wrong. You provide no evidence that I am being "dishonest." Where? A simple reporting of the "facts" and my response to them?

Jewish *Sonderkommando* collaborated with the Germans to murder a million or so innocent men, women and children. Are you saying that you can innocently collaborate with Nazis in the mass murder of children so long as it puts your own life in danger?

That is apparently the operational code of the USHMM, fully supported, I might add, by the American academic class.

Which are the "established" facts of the Holocaust story that I "doubt"? (You might be surprised.) There are very likely a lot things that I can be criticized for, others that I am wrong about.

If you were to try to perform the role of professor, rather than that of a washerwoman, you might be able to say something that is original to you, rather than a heated expression of the group-think of your colleagues.

An image just came to the brain out of nowhere. That of a painting by Edvard Munch titled "The Scream." I do not think the purpose of the image was to infer anything about how you look, but to express an opinion about the quality of your behavior here. Your prose.

Is there a place at the bottom of the page of the original you re-

ceived from me where you can click and "unsubscribe"?

— Bradley



That would appear to be the extent of the back and forth between Professor Church and myself, which took place two nights ago. I can see a couple three places where I could have been more careful, more accurate. One example would be Church's remarks about being a soldier with a gun and being an unarmed prisoner are two different things. They are. But their life choices appear to be the same. Still, it's an issue I have to be careful with. Thank you, Professor Church.

*** A joke from somewhere. A sign in the campus bar says, "Infinite beer, \$3." So the math student orders one. "How's this work?" he asks the waitress. "It's simple," she says. "Each sip you take is half the size of the previous sip." Duh?

*** The quote below is from an article titled "The Uncontrolled Opposition" by Gilad Atzmon.

"Holocaust deniers – In the real world there are no 'Holocaust deniers': what we have instead are history revisionists – people who understand that the making of history, is a continuous attempt to narrate the past as we move along. The so-called revisionists re-visit, re-write and revise the past. Those whom Zionists and progressives often tag as 'Holocaust deniers' are often enough the last True Historians."

See: <http://tinyurl.com/phf4ttl>

I note this here not because of what it says, for us this is old hat, but because it was written by Atzmon, an Israeli-born "ex-Jew" who now lives in London and travels the world as a musician. I quote him because his voice is many times larger than mine.

Atzmon is one of a growing number of important voices who have absorbed revisionist arguments. We truly are a growing "movement." Not as an organization like the initial IHR, but a "movement," like the Tea Party perhaps. A movement of understanding and volunteerism that is finding its way into mainstream media.

Mainstream media no longer being limited to a print press, radio, and TV. But the Internet and all the programs and "Aps" associated with it. It really is quite something. Seeing it, we are increasingly aware that new media is on our side. The side of the "people" who can now communicate with each other. It's estimated that there are some five-billion mobile phones

Continued on page 12

Blasting the Historical Blackout!

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Klaus Schwensen's The Three Photographs of an Alleged Gas Van;

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ropean Jews into the Occupied Eastern Territories, 1941-1944;

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"In a time of universal deceit - telling the truth is a revolutionary act." -George Orwell

Note: I have a copy of this new volume. It's beautifully made. Quite something. BRS

FRAGMENTS Bradley Smith

Continued from page 10

in use around the world. Ordinary folk are "out of control" in any way that resembles what was possible until a generation ago.

*** There are some who doubt that I am on the right road with regard to where my interests have taken me recently. They doubt that

it is my role to question such matters as the *Sonderkommando*, the USHMM and so on. It is suggested that my work should be to focus on Free Speech, on laws against revisionism internationally, on the persecution of revisionists, and on the taboo against looking into these issues.

I see the technical logic of this argument. CODOH was founded to encourage Open Debate on the Holocaust question. Open debate is impossible without free speech, a free press. Still, I think there is more than one way to skin the cat (to coin a phrase).

One way to focus on Free Speech issues is to simply say what cannot be said, what is prohibited to say, and to urge others to do the same. I am going to speculate that there is not one professor in the U.S. of America who has ever suggested that work-Jews (*Sonderkommando*) who collaborate with Nazis to murder hundreds of thousands of children in camps such as Auschwitz should be prosecuted. Why not? I am going to ask, if they are as much accessories to mass murder as the camp guard who never killed anyone, or the German soldier who worked as a cook in the camp kitchen, why should they not be prosecuted? That's Free Speech in action. You just say it.

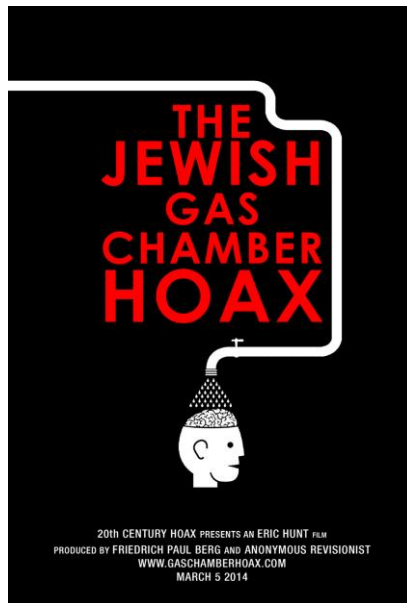
The idea here is not to argue that work-Jews should be prosecuted, but to ask academics, media and bureaucrats to state openly, clearly, why they should not be. It's a question that "they" have never addressed, and so far as I am aware, a question that "we" have never addressed.

The brain recalls a one-line e-mail I received from Fredrick Toben. The full message was this: "Don't Criticize, seek clarification." It is attributed by Toben to a Nigerian academic who he spoke with in 1981. I have already used the idea a couple three times in my Open Letters to Foxman at the ADL, and to Bloomfield at the USHMM. More clarification, less criticism. I'll do it better as we move along here.

*** **STOP PRESS !** As David McCalden used to have it. As I write this, a new revisionist film that has a remarkably pertinent viewpoint and mass of evidence has just been created and put online.

THE JEWISH GAS CHAMBER HOAX, an Eric Hunt film produced by Friedrich Paul Berg was uploaded onto the Internet only yesterday (as I write this). Following is how its producers present it.

The Jewish Gas Chamber Hoax is a Revisionist documentary which presents the latest evidence debunking the greatest hoax in human history.



An Eric Hunt Film
Produced by Friedrich Paul Berg
<http://gaschamberhoax.com/>

"The Holocaust"—the fraudulent claim that six million Jews were murdered by Germans, mostly in "Gas Chambers disguised as Shower Rooms."

Never before seen evidence helps prove that Treblinka was a transit camp, far from the "Pure Extermination Camp" myth currently promoted by the Holocaust religion.

For the first time ever, listen to Jews themselves who were transited through Treblinka describe the

process of being transferred from Treblinka to other camps, along with hundreds and thousands of other men women and children. Documentation is presented which affirms that Treblinka was no top secret "pure extermination center", but a simple transit camp where many Jews took real showers in order to keep them alive.

The absurdity of diesel gassings, non-existent mass graves, forced confessions, and more are covered in ***THE JEWISH GAS CHAMBER HOAX***, a new documentary from the filmmaker of ***THE LAST DAYS OF THE BIG LIE***.

<http://tinyurl.com/cy5uwy5>

That's all. Next month!

Bradley

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is published by

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Open Debate
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Confronting Human Nature at the USHMM

Bradley Smith

**Sara Bloomfield, Director
United States Holocaust Memorial Museum
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Main telephone: 202.488.0400
TTY: 202.488.0406**

12 March 2014

Ms. Bloomfield,

On the Website of the USHMM there is a page titled Voices on Anti-Semitism <http://tinyurl.com/kukxuny> There I find a podcast where you make a number of interesting, morally valuable observations. On the question of “The power of hate” you say: “I think our Museum presents the Holocaust in a way that challenges people to confront human nature—the entire spectrum, from extraordinary evil that led to the mass murder of Jews to the extraordinary goodness of people who

risked their lives, risked the lives of their families to save another human being”

With regard to “confronting human nature”:

I believe you would acknowledge that you are aware of who Abraham Bomba was,



Sara Bloomfield

that he is featured on your Website testifying on film to the fact that as a Sonderkommando he collaborated with Germans in the mass-murder of maybe a mil-

lion Jews at Treblinka. <http://tinyurl.com/llw4j2p>

At the same time I find no suggestion at the USHMM that any effort has ever been made to confront the “human nature” of Mr. Bomba’s behavior. In fact, on your Website he is treated with respect as if he were merely a victim, even perhaps something of a hero.

The Bomba testimony on film that the Museum has chosen to display includes this text: “Mr. Bomba was chosen to cut women’s hair before these women were to be gassed.” At one place Bomba himself testifies:

“I knew them; I lived with them in my town. I lived with them in my street, and some of them were my close friends. And when they saw me, they started asking me, Abe this and Abe that—‘What’s going to happen to us?’ What could you tell them? What could you tell? . . . Can you imagine that you have

to cut their hair and not to tell them a word because you were not allowed? If you say a word that they going to...uh...be gassed in five or seven minutes later, there would be a panic over there and they (the barbers) would be killed too . . . ”

In short, Mr. Bomba testifies on film that he collaborated with Germans in the mass murder of Jews at Treblinka. The Museum exploits his testimony to raise money for the Museum. But there is no evidence anywhere on the Museum’s Website that anyone there has made any effort whatever to confront the “human nature” of Mr. Bomba. When a man confesses on film to collaborating with Germans in the extermination of thousands of Jewish children, do you not see something there, in the “human

nature” of the man, that needs to be, if not confronted, at least addressed?

I may be mistaken, but one has the impression that you are being purposefully blind to the fact that Mr. Bomba’s collaboration with Germans in the mass-gassings of Jews represents what we have been encouraged to consider as a war crime for which Germans and others have been tried, convicted, and executed. Ms. Bloomfield: do you not think it time that someone at the United States Holocaust Memorial Museum confronts the “human nature” of such individuals as Abraham Bomba, their decisions to participate in the extermination of the Jews?

Why is it not time? What is it that is so very special about Abraham Bomba and his collab-

oration with Germans in the mass murder of Jews? To what purpose might his guilt be found acceptable, his testimony exploited, other than to raise funds for your Museum?

Looking forward to any thoughts you might want to share about the “human nature” of this particular collaborator, and the purpose of the Museum in collaborating with him.

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Doing What Matters at the USHMM

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26 March 2014

Ms. Bloomfield:

I have just read the article in The Jewish Daily Forward titled “Holocaust Museum Turns 20 as Sara Bloomfield Ends Controversies.” <http://tinyurl.com/pubn57n>

Written by Nathan Guttman, the article was occasioned by the coming 2014 Days of Remembrance gala to take place throughout Western culture in late April.

Guttman notes that Deborah Lipstadt, professor of Holocaust Studies at Emory University, has said that you are an excellent administrator and “modest enough to not make a pretense of being a scholar.” We have more in common than I had thought. I’m certainly not a scholar, and it’s good to know that I am not addressing someone who claims to one. At the same time, we

both address some of the most important matters of this 21st Century. As lay persons, how do we do that?

In the Forward you are quoted as saying: “We know that when all the eyewitnesses are gone the (USHMM document) collection will be the sole authentic witness to the Holocaust.” The implication here is that the survivor testimony you sponsor at the USHMM is authentic. Because much of that testimony is intended to illustrate the criminal monstrosity of Germans, we would both want to look soberly at what we are told

is “authentic.” We share one thing alike, you and me and the scholar. We’re human, so sometimes we are mistaken, and sometimes some of us are not honest.

To that point, your USHMM promotes on film the eyewitness testimony of one Filip Müller, author of “Three Years in the Gas Chambers,” and according to USHMM scholars an “authentic” eyewitness to German monstrosity. In his book he testifies to collaborating with Germans as a member of the Sonderkommando in the extermination of the Jewish people. In one anecdote promoted by your Museum scholars, Mr. Müller relates how on some days in the crematoria German doctors would slice pieces of flesh off still-living Jews and throw fragments of it into buckets. Because the muscles of some were still working and contracting, those pieces of flesh would make “the bucket jump about.”

Make the bucket jump about? There on the crematory floor? I question that. I do not believe you do. I would ask you why? Because you are not a scholar? If one of your Museum scholars were to produce testimony from a Sonderkommando that there were German houseflies the size of horses feeding on the dead at Auschwitz, would you not question that? Why not? Because you are not a scholar?

Do you believe it is anti-Semitic to question Filip Müller’s jumping-buckets-of-flesh story? Does my doubt about the jumping-buckets-of-flesh tale suggest that I “hate” you, Sara, because you’re a Jew? I can get annoyed with a Jew about this or

that, I’m just a guy, but I get annoyed with my wife sometimes too. Does that mean I hate my wife? No, Sara. Not my wife. Not you.

In your remarks about the coming Days of Remembrance 2014 you say: “It’s really a moral challenge to us to do more in our own lives when we confront injustice or hatred or genocide.”

<http://tinyurl.com/nvpouvo>

Again, I agree with you. I believe you and I have a moral challenge to confront such hateful (and stupid) accusations as the “jumping-buckets-of-flesh” testimonies. Such testimony is false, it is unjust, and it is an open expression of racist, anti-German hatred. Those who lie about such matters, who promote such lies and profit by them, are moral criminals, guilty of everything your Museum stands against. We have to keep in mind that the moral challenge you speak of is oftentimes more difficult for some of us than for our perceived enemies.

One moral issue the USHMM has chosen to emphasize is the failure of the Americans to bomb the rail lines leading to Auschwitz, which theoretically would have saved the lives of many Jews. I am not aware of anyone at the USHMM who has addressed the fact that the “Americans” intentionally burned alive hundreds of thousands of German children, their sisters and mothers and the elderly via mass fire-bombings. Do you not see a “moral issue” there? Does it make a difference for you that those children were German? Is that not a moral challenge that should be addressed by your USHMM?

On March 6th, you attended the United States Holocaust Museum 2014 Los Angeles Dinner. The theme of the event was, “What you do matters.” That’s a principled theme.

You have said “our Museum is reaching out to millions worldwide, one by one, challenging each of us to act.” Sara, why do you not feel challenged to act on the question of the United States Holocaust Museum exploiting false eyewitness testimony to condemn Germans? While you do not originate such false eyewitness testimony (lies), you do administer their promotion by USHMM staff and in-house scholars to raise tens of millions of dollars yearly for your Museum. What you do, matters.

You have said: “The Holocaust teaches how easily hate can grow and incubate in a group environment.”

<http://tinyurl.com/kcozs4z>

Does it not occur to you that the false testimony of the Filip Müllers and other false “eyewitnesses” to alleged German actions are expressions of how hate has grown and incubated in the environment created by your own USHMM?

What you do, and what you do not do at your Museum, really does matter.

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Oliver Stone: Jewish Control of the Media Is Preventing Free Holocaust Debate

By Haaretz Service
Jul. 26, 2010 | 9:48 AM
<http://tinyurl.com/2cgy7ub>

Outspoken Hollywood director says new film aims to put Adolf Hitler, who he has called an 'easy scapegoat' in the past, in his due historical context.
<http://tinyurl.com/2cgy7ub>

Jewish control of the media is preventing an open discussion of the Holocaust, prominent Hollywood director Oliver Stone told the Sunday Times, adding that the U.S. Jewish lobby was controlling Washington's foreign policy for years.

In the Sunday interview, Stone reportedly said U.S. public opinion was focused on the Holocaust as a result of the "Jewish domination of the media," adding that an upcoming film of his aims to put Adolf Hitler and Soviet dictator Joseph Stalin "in context."

"There's a major lobby in the United States," Stone said, adding that "they are hard workers. They stay on top of every comment, the most powerful lobby in Washington."

The famed Hollywood director of such films as "Platoon" and "JFK," also said that while "Hitler was a Frankenstein," there was also a "Dr Frankenstein."

"German industrialists, the Americans and the British. He had a lot of support," Stone told

the Sunday Times, adding that "Hitler did far more damage to the Russians than the Jewish people, 25 or 30 [million killed]."



Oliver Stone
Photo by AP

Referring to the alleged influence of the powerful Jewish lobby on U.S. foreign policy, Stone said that Israel had distorted "United States foreign policy for years," adding he felt U.S. policy toward Iran was "horrible."

"Iran isn't necessarily the good guy," Stone said, insisting that Americans did not "know the full story."

Stone's comments to the Sunday times echo previous remarks by the Hollywood director, regarding what he perceives as the distorted view of figures such as Adolf Hitler and Josef Stalin in U.S. media.

Earlier this year, Stone, speaking at the at the Television Critics Association's semi-annual press tour in Pasadena

said that "Hitler is an easy scapegoat throughout history and it's been used cheaply."

"He's the product of a series of actions. It's cause and effect ... People in America don't know the connection between World War I and World War II," Stone said, adding that through his documentary work he has been able to "walk in Stalin's shoes and Hitler's shoes to understand their point of view."

"We're going to educate our minds and liberalize them and broaden them. We want to move beyond opinions ... Go into the funding of the Nazi party. How many American corporations were involved, from GM through IBM. Hitler is just a man who could have easily been assassinated," Stone said.

One Observation Here

It surprises me to be quoting Oliver Stone. But when Stone observes that "Hitler is just a man who could have easily been assassinated," a little flash illuminates the brain.

It was one day in Vietnam in 1968. One day. It was a day like hundreds of other days that I did not see personally, but they happened. It was experienced by tens of thousands of other Americans and Vietnamese soldiers on hundreds of other streets, paddies and mountains for years. They, we, were all following orders from the Big Guy who on every side was only a man who

could have been assassinated but we chose to kill each other instead. Following is the story of how I first imagined that it was a concept that had a moral edge to

it that we were all ignoring. An edge that by the end of that one day, cut through my heart.

I ask you to forgive my language at the end. That's how it was.

Che Guevara in Saigon -- 1968

Bradley Smith

When I saw the first light of day come in through the window I pushed the three paperback books I used for a pillow against the wall and rolled up the reed mat and stood it in the corner of the room. On the bed, Bryant turned onto his side snoring lightly. Bryant's a Quaker, but he still snores.

I was in the little cement bathroom shaving in cold water when I heard the measured chugging of the fifties start up out in Cholon. It was agreeable to me to know they were still there, that the routine of the battle had not altered. An hour, half an hour later the fifties and even the sound of tank artillery would be lost in the noise of traffic as the city began to go about its business.

Down on the street I walked quickly with my hands in my pockets against the chill while young men in white uniform shirts and billed caps bicycled toward the gates of the National Police compound. They carried their identification cards gripped in their teeth so that the guards could check their photographs. I cut over to Tran Hung Dao and began walking toward Cholon. There was no more money for cabs.

I walked fast along Tran Hung Dao for half an hour then

walked through a wide wooden doorway into a courtyard where workers straddling bicycles and wearing pith helmets were eating soup and drinking tea around a green wooden stall. I bought a cheese sandwich on a French roll and a bottle of orange soda pop. While the workers watched me carelessly I stuffed the sandwich inside my shirt, the bottle of soda in one pocket and started walking again.

I walked past the police barricade at Dong Khan Street to the corner of Thong Duc Phoung where one company of the 35th Vietnamese Rangers had its aid station. The medic and the two stretcher-bearers were sitting on the curbing in front of their jeeps. The two blood-spattered stretchers were standing upright against a shop front. Ahead, the pavement was covered with rubble and some of the buildings were smoking. A pagoda had collapsed and I walked around the orange-tiled roof that had settled down intact onto the street. I could hear the AK-47s and M-16s now. I walked past Rangers standing silently in doorways with their weapons and then I saw Captain Thatcher sitting in his jeep with his American driver ready to advise his Vietnamese counterpart if his counterpart asked for advice,

which was not very likely. It was good to see Thatcher there. Every morning it was as if I could count on him.

"Good morning," I said.

"Good morning," Thatcher said.

"How's it look today?"

"It looks like shit. The way it always looks with these people."

"What was the tally yesterday?"

"Three dead, seven wounded. Ours."

"Not bad for all that shooting."

"Light casualties, no progress. These people are satisfied with that."

"They do seem to be."

I was satisfied myself. I didn't want to say so. I wasn't very interested in progress, in victory or in defeat either. I still thought I was interested in the process. I believe I still believed that I was convinced that in the process of risking death something significant could be identified.

It was a very nice morning. The sun was bright but the air was still cool and fresh. I had my sandwich and something to drink. I had my notepad and two ballpoint pens with black ink. I was set for the rest of the day. Up at the next corner there was on-again off-again small arms

fire. The tension was there. The possibilities.

I strolled over to the nearest shop front and looked in through the open doorway. It was a stationery store. The inventory was in a real mess. The next shop sold children's and women's clothes. Everything was in order there except for the Viet Cong corpse in black pajamas lying on its back in the center aisle. The open eyes were full of a sky blue liquid. I gave the bottom of one of his feet a little kick just to make sure and ripples passed through the blue in his eyes. Out on the street I saw Thatcher watching me.

"What did you think of that one?"

"I don't know what that was. I can't figure it out."

"I can't figure any of this," Thatcher said. "You want to see what these people can do when they're in the mood?"

I followed him into a bicycle repair shop. Small arms fire was rattling in bursts on the streets on either side of our street. As we entered the bicycle shop Thatcher gestured toward some holes that went through the brick wall. Inside to the left there was a row of shattered glass display cases running toward the back about two feet out from the wall.

"Last night Trung set up a fifty on that balcony across the street and waited. He sat there all night and this morning at dawn he shot the shit out of this place."

Four Viet Cong corpses were strung out in a line in the aisle behind the glass cases, each one on its belly with its head toward the rear of the shop where a crawl hole had been knocked through the side wall into the

back of the shop next door. When they were still alive the corpses must have moved to the front of the shop to look for targets where Captain Truong had heard or seen or sensed them and started up his fifty. The corpses that weren't corpses yet dove frantically behind the display cases and scabbled one after the other back toward the hole in the wall they had come through. One by one they had been made into corpses until the one in the lead was halfway through the hole where he had been caught with his ass in the air and his head down on the floor on the other side.

"This one's easy to figure out," I said.

"Pretty, isn't it?" Thatcher said.

"The story line is straight as an arrow. It's so straight it's eerie."

"It's a story with a happy ending. It's the kind of story we ought to see more of around here. If these people'd show a little imagination we'd see happy stories like this every day."

"Nothing beats a happy story."

"That's what we're trying to do here, create lots of happy stories."

At mid-morning one platoon of Rangers formed up and headed single file into a maze of alleys and buildings. I went with them. The idea was to get in behind one of the two thirties the VC had trained on the intersection. We left the alleys and walked through passageways covered with tin roofs and chicken wire screens and came to the rear entrance to a large brick building. The lieutenant signaled us to get down and we

sat down, some of the men with their back to the building wall, some of us facing it. I sat facing it. The lieutenant cranked up his telephone and was talking into it quietly when there was a terrific cracking explosion inside the building. There was a moment of frozen fear, then the realization that no one was hurt. A couple of the Rangers grinned. We went on sitting quietly against the walls on either side of the passageway. The lieutenant talked quietly into his telephone. I began making notes on my pad.

There was another sharp crashing explosion. It reverberated wildly under the tin roofs. A moment later I heard a soft human sound and a Ranger sitting across from me fell slowly forward until he was lying on his face. His back was opened up like a great bloody flowering plant. Then one explosion followed another and I understood it was our own tank artillery firing into the building ahead of us and that we were getting it too. Another Ranger fell forward, the noise became catastrophic, then part of a head came skidding across the stone alleyway on its hairy side and we all understood at once we had to get out. It was something like terror. There was yelling and running and yet enough courage to use enough time to carry out two wounded and the corpse with part of its head sliced off. No one bothered with the part.

As we came out of the alley Thatcher was standing at his jeep watching. At that moment thought reminded me that at thirty-eight years I was the oldest man there. I was older than Thatcher. I was holding the ball-

point pen in one hand and the notepad in the other.

"Vietnamese tankers," Thatcher said.

"I figured." Then I saw the blood on the front of my shirt and pants, and I felt ashamed.

After lunch the Saigon firemen showed up with their aluminum helmets and the long poles with the hooks on the end and began dragging the corpses out of the smoking shop fronts. Some of the corpses were still fresh and soft and when the firemen threw them up in the back of their flatbed truck little clouds of ash poofed up from them.

In the late afternoon it was decided the Rangers would force the intersection in a company charge and occupy the four-story hotel further up the street. There was a cafe on the corner, behind it a couple one-story shops, then the hotel. There were two Sherman tanks with Vietnamese crews to lead the attack, the two that had killed one of us a couple hours earlier.

At sundown the Ranger Company was still formed in a column of twos along the east side of the street. Overhead the sky was growing dark. On the street the air was humid and thick. The battalion colonel had arrived and was arguing furiously with the tank commander, who was standing half out of his turret yelling down at the colonel, and holding up a bloody thumb. I walked over to Thatcher to ask what was going on. Just then the lead tank fired off a round and I jumped about a foot in the air. When I came back down I was pissed.

"What the hell was that for?" I said.

"The tankers are getting frustrated. They don't like the plan, and now their leader has hurt his thumb and wants to go home."

"I don't blame them for not liking the plan. Why doesn't Truong send some people over the roofs there and get down on top of that thirty?"

"There's a lot of things could be done in this situation if these people had any imagination."

"I've never seen an officer refuse an order." I watched the tanker telling his colonel to shove it along. "This is a first for me."

"Be sure to write it up that way," Thatcher said.

"If the Americans are going to train these people, they ought to train them right."

"You can only do so much with these people."

"The people up north do pretty well with them."

Thatcher didn't say anything.

Suddenly both tanks gunned forward firing their artillery. The lead tank blasted the corner cafe and through the wall behind it while the second fired up into the hotel beyond. Then the Rangers let out a great cry and broke into a run in a column up the sidewalk past the closed shop fronts and there was the noise of a hundred men in full gear, their boots striking the concrete, their equipment thudding and clanking and then they were charging across the street past the cafe and into the cafe and there were Rangers crumpled on the pavement in the intersection and there was the patter of the thirty out of sight around the corner.

Then there was a tremendous explosion and flash of light in front of the hotel and the lead tank didn't pause but continued

right on up the street as if it had someplace else to go. As the second tank started to pass the front of the hotel firing its artillery I saw a figure in black lean out of a second-story window and drop a package that looked like a fat briefcase. There was a terrific explosion and light-flash over the top of the second tank and an instant later the lid of the tank turret opened and a tanker jumped down on the pavement and staggered across the street, the fingers of one hand spurting blood like four or five open faucets.

The charge petered out and Captain Truong yelled and pushed his men up the sidewalk, he pleaded and threatened, but they wouldn't go out anymore into the intersection where they were being machine-gunned. I had never seen soldiers refuse to follow an order and while I watched something inside me turned around painfully. I watched while individual Rangers who tried to rescue their comrades who had fallen in the intersection were machine-gunned themselves.

When B-40 rockets began exploding inside the corner cafe and a Ranger walked out without his helmet or his rifle and sauntered across the street toward us I noted on my pad the peculiar smile on his face and when he reached us the way his friends embraced him laughing and slapping his back and how the Viet Cong machine gunner had refrained from killing him and I jotted down in my notebook "Why?"

I watched while the Rangers tried to make it back from the cafe one by one as night fell and how they were machine-gunned

before they could get even a few steps or how they made it, one shot through the neck but making it, one shot in the hip who made it too, limping and grunting and when he was safe with his comrades how one of them picked him up piggyback and carried him up the street toward the aid station.

I watched one Ranger shot in the stomach very carefully crawling across the pavement toward us whimpering and crying until two of his buddies ran out into the bullet storm and dragged him back over the curbing and how the last Ranger who was quite tall for a Vietnamese made it almost all the way across before he was jerked to a stop in mid pace with a handful of bullets in his chest and how he staggered, caught himself, took two more steps forward and fell into the arms of his comrades.

Of course there were many things I missed seeing. Then the shooting stopped, and it was dark. Buildings were smoking and burning everywhere, for the fighting had taken place on many streets and intersections, not just where we were. Flames illuminated the tops of buildings in eerie, gorgeous ways. One Ranger had been shot in both arms and wouldn't allow anyone to lift him off the pavement. He moaned in a peculiar way and in the tortured light from the flaming buildings I could see his face turning to stone.

Two Rangers were trying to take a green wooden door off a storefront. I watched them working at the door fastidiously, as if they didn't want to damage someone's property. When I realized they wanted to use the door for a stretcher I went over

and tore it off its hinges and threw it in the street. I was in a rage. The three of us stood there looking at each other and I still had the notepad and the pen in one hand. I put them in my shirt pocket and we put the wounded, strangely moaning Ranger on the door and another Ranger came over and the four of us picked up the door carefully and started back toward the aid station. We moved slowly in the dark through the rubble. We carried him past the pagoda roof. The wounded Ranger wasn't moaning, I realized, he was chanting in a low rhythmic voice. It didn't resemble anything I had ever heard.

At the corner of *Tong Duc Phuon* it began to rain. We carried the door inside a dark drugstore and set it down. Outside, wounded Rangers lay on the sidewalk in the dark in the heavy rain. Their comrades spread ponchos over them. Rangers who weren't wounded pressed back with their weapons into doorways. Thatcher was standing in the entrance to the drugstore making entries in his little black notebook. I knew he was doing the tally, one column for wounded, a second for dead. Every evening at sundown Captain Thatcher started his tally. On the other streets all across *Cholon* at that moment American advisers were standing in doorways out of the rain with their notebooks and ballpoint pens recording the tally.

I moved down the street and stood in a doorway crowded with half a dozen Rangers. It was very dark. No one spoke. The rain poured into the street. A few blocks away fires burned out of the tops of the buildings,

beautifully illuminating the great cloud billows of smoke. After a while I heard Captain Thatcher's driver start up the jeep and a moment later it pulled up at the curbing in front of the doorway where I was standing among the Rangers.

"Time for beddy-bye," Thatcher said. Every evening at nightfall for ten nights Thatcher had given me a ride toward the room.

"I'm going to hang around for a while."

"Big plans are one thing," Thatcher said enigmatically. "Taking care of business is something else."

"I suppose so," I said. I didn't have the least idea what he meant.

"See you tomorrow then."

"Yeah."

When the jeep taillights were lost in the rain I started walking in the downpour. I walked through the roadblocks toward *Trung Hung Dao*. It was after curfew and the streets were deserted. *Trung Hung Dao* is one of the main thoroughfares in Saigon but there were no streetlights and not a single window had light coming from it. I walked as fast as I could in the rain. I hadn't thought that part of the city would be so deserted. I went out in the middle of the street and started running to keep warm. That made me think how I could be shot for the wrong reason and I started walking again but I stayed in the middle of the street.

Memory began going over what I had seen during the day. It recalled what I'd seen the day before and the day before that. It played back the scenes from over in the Eighth District, then

the ones from First District. It produced pictures of what I saw around *Sedec* in the Mekong and on the road to *Tay Ninh* and outside *Mee Tah*.

There was no particular order of appearance. The pictures just kept coming, one crazy bloody scene after another like those dreams that appear pointless but have an insanely driving persistence.

It took about an hour to walk to the room. It rained hard the whole time and the streets were empty and dark. I was defenseless. Then I was climbing the flight of stairs to the room and when I opened the door Bryant was sitting on the bed in his shorts with his back to wall reading *Time* magazine and listening to his Beatles recording of *The Lonely Hearts Club Band*. He looked up as if he was going to ask me a question, but he didn't say anything.

Then he said: "You look like you've been to hell and back," and he laughed. In the bathroom I looked at myself in the medicine cabinet mirror. I was sopping but I looked normal.

Bryant said: "When you opened the door and I saw you there, it was the expression on your face."

I showered in the cold water and dried off with a clean towel and put on fresh shorts and a clean shirt. I rolled out my mat on the floor and lay down and drew the three paperback books beneath the back of my head. Bryant put another Beatles recording on his machine. Outside I could hear the rainwater rushing off the tiled roof and splashing on the street below. The Beatles music was cheerful.

Bryant said: "Well, how'd it go out there today?"

"Just like the other days. Same, same."

"I thought maybe something unusual happened."

"No. It was exactly like the other days."

Books and magazines were scattered around the floor as usual. I picked up the magazine closest to me. It was a recent issue of *Ramparts*, the one with Che Guevara's portrait on the cover painted in flaming reds



Che Guevara

and Guevara in a beret looking rakish and heroic. It was the issue where *Ramparts* published Guevara's "Letter to the Bolivian People."

The Letter to the Bolivian People recounted a feat of arms Guevara had directed where his guerrilla group had ambushed a Bolivian army patrol and bushwhacked four of its members. The letter was a sensitive apology to the mothers of the four dead soldiers and an explanation of why it had been necessary that he, Guevara, shoot their sons. It was a touching letter.

There was a certain generosity to it.

Guevara empathized with the pain and loss he understood the four mothers were experiencing. He wrote that he had no personal grievance against their sons and had shot them not as individuals but as representatives of the Bolivian State under General Barónets. Guevara then spoke to all the mothers of Bolivia, explaining that he would soon begin shooting their sons too, and it was necessary for all Bolivian mothers to prepare to bear the pain he was going to bring them in order to set them free.

Uncertainly at first, then with the growing understanding of an avalanche, I saw that the revolution Guevara was making in Bolivia belonged to him, not the mothers he was addressing. The mothers hadn't asked him for it. He hadn't asked the mothers if they wanted it. Guevara wanted it himself however and he was going to give it to the Bolivian mothers whether they wanted it or not. He was ready to kill every mother's son in Bolivia who got in his way. That's how dedicated Guevara was to his imagination. That's where his revolution began, in his imagination, and for him that would be the only place where it could end. The people he had already killed and all those he planned to kill when he could make the right arrangements for it would be dedicated to the turnings of his imagination.

Inwardly I began arguing with him. Inwardly I shouted: "Why don't you start at the top, you asshole? Why are you starting at the bottom again? Why don't you keep it among your own kind, you shit? Those who

have a passion to use others for their own ends? Eh? You don't like the way Bolivia is ruled?" I yelled inwardly. "Kill the ruler, you fucking intellectual. What is it about you people? You always kill the people the tyrant rules, never the tyrant. Kill the generals, not the soldiers. Kill the politicians, not the citizens. When will you ever understand?"

"Bradley?" I heard Bryant say quietly."

"Yeah?"
"Are you okay?"
"Yeah. I'm okay. Why wouldn't I be okay?"

"Are you talking to yourself?"

"I'm okay. Let's let it go."

"All right."

After a moment Bryant said very quietly: "Maybe tomorrow you'll want to talk about it."

"Bryant," I said. "Let's let it go. Okay?"

"All right."
"And turn off that fucking music. Will you do that?"

Excerpted from a work-in-progress titled *A Personal History of Moral Decay*. You can find a working draft here.

<http://tinyurl.com/p7jz7eu>

Another Ordinary Life: Notes and News

Bradley Smith

*** **The last couple days I have gotten notices from three unknown entities that I am to appear in court, charged with—what?** The notices do not say. I am asked to open an attachment to obtain copies of the legal documents. I don't think so. This is an attempt to lure me into something that will end by shutting down my page. Each message arrived from a different email address, but I suppose they all originated from the same party. Someone, maybe, who believes it wrong to address falsehoods at the USHMM or elsewhere? Here is the first of the three:

Notice to Appear in Court
PO2373.zip

<details458@palawyers.com>

"Hereby you are notified that you have been scheduled to appear for your hearing that will take place in the court of **Riverside** in April 23, 2014 at 09:30 am. You are kindly asked to prepare and bring the documents relating to the case to court on the specified date. Enclosed

please find the copy of the court notice for the case mentioned above. Note: If you do not attend the hearing the judge may hear the case in your absence.

"Yours truly,

"WILKINS Aguilar. Clerk of court."

I received a second with a very similar text stating that I am to appear in the court of **Sacramento** on April 22, 2014 at 11:45 am. And a third to take place in the court of **Moreno Valley** in May 04, 2014 at 09:00 am.

I am not including the document links here so that you will not inadvertently sign into it.

*** **Jack Martin drops Professor Rebecca Church, University of Iowa, a line. She is the lady who wrote last month expressing her disdain for revisionism and me.**

"Dear Professor Church,

"I wonder if you had anticipated that your exchange of e-

mails with Bradley Smith would be published.

"I think that if you had anticipated it you would have been more careful with your comments or, better still, have avoided the exchange altogether, so as to avoid the inescapable embarrassment.

"In that exchange, you repeatedly impute dishonesty to Mr. Smith. In psychology, that is what is known as projection... 'the attribution of one's own attitudes, feelings, or suppositions to others.'

"You would know that of course but sometimes our own failings are the ones most difficult for us to discern.

"A scriptural verse come to mind:

"'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.'—Matt. 7:3,5. Being a his-

tory professor, PhD and all, you carry a certain authority.

“Yet, I am reminded of a seminar, given by a prominent revisionist, that I attended many years ago. The professor had just made a critical comment concerning something a certain ‘scholar’ had said or written. A woman present chided him for it saying, ‘but he has a doctor’s degree!’

“The lady’s comment appeared to catch him by surprise and he seemed quite amused by it.

“‘You know,’ replied the professor, ‘some of the biggest idiots I know have doctor’s degrees.’

“‘Maybe you should try looking at the other side of the issue: After all... ‘Truth has no need to fear the light of day; fallacies wither under it. The unpopular views of today are the commonplaces of tomorrow, and in any case the wise man wants to hear both sides of every question.’ -- Sir Stanley Unwin

“‘But then, looking at the other side of the issue would unavoidably take you to a place that would end in career termination, wouldn’t it?

“‘No choice at all there... unless truth actually matters... which, in the hallowed halls of contemporary academia, it seemingly does not.

“‘On second thought, it does matter... a great deal. It matters to the extent that it is, as they say... *streng verboten!*

“‘I may be wrong,’ to quote basketball great Charles Barkley, ‘but I doubt it.’

“‘Perhaps, in your capacity as history professor, you can point to some credible empirical evidence for the ‘Holocaust’ legend

that revisionists have either missed or failed to understand. If so, please enlighten us. But if all you can offer is abuse and insult, you will be justifiably seen as one either lacking in competence in your field of presumed expertise... or in personal integrity... or both.

“‘Incidentally, the dodge that a particular point of view is unworthy of the dignity of a reply will not wash. That is simply cowardly evasion and thinking people will immediately recognize it as such. But then, there are probably not many ‘thinking people’ where you work.’”

Jack Martin.
Scottsdale, AZ

*** David Cole Breaks Years of Silence at IHR Meeting

Mark Weber reports that David Cole—now 45 years old—was in good form as he addressed a spirited, well-attended



David Cole

IHR meeting in southern California on Feb. 22, 2014. His lively, articulate presentation was packed with colorful anecdotes, humorous asides and eye-opening insights. The event in-

cluded an introduction by Weber, and a robust question-and-answer session.

Cole stands by what he said and wrote during the 1990s about Auschwitz and the Holocaust. He is not a Holocaust revisionist to make any kind of political point. There is no political or ideological “agenda” or motive behind his non-conformist views on this subject, or his extensive investigation of the Holocaust issue, he explained.

He also ran one of the largest GOP organizing operations on the West Coast, “Republican Party Animals,” which mixed congressmen, military leaders, and administration officials with rock and roll, pole dancers, and abundant alcoholic beverages. There’s much more about this, Cole added, in his forthcoming memoir, Republican Party Animal. <http://tinyurl.com/kvmj5o3>

There is a two-hour audio recording of the IHR event available from IHR as a two disc CD set. <http://tinyurl.com/lpq8rkt>

*** On 16 March I attended a lecture by David Irving at the Hampton Inn, a bit north of San Diego. Normally I could not have attended because of the traveling expense, but I had an appointment the next morning with oncology and general surgery at the VA Hospital in La Jolla, less than ten miles from where he was speaking.

The get-together was a modest affair in a fine little conference room, a dozen people seated around one table with Irving at the head and me, a late-comer with my driver, Paloma, sitting at the other where some of his books were stacked.

The talk was on “Dr Goebels, Hitler, and the Holocaust.” A big subject. Everything I heard was interesting. I made notes on a little pad but after ten days they are no longer useful. I do recall that I was surprised to find that Hitler had a sense of humor, and was sentimental about a number of his relationships. The sentimentality complicated how he worked with a number of associates in government and in the military as well. A personal characteristic that adds to his humanity—he was only a man, as Stone has it—and that looks to have been at the root of some deadly mistakes on his part. It’s a subject that I would like to learn more about, but. . . .

I had thought, hoped, that some of the attendees would be people I know through my own work but have never met. In the event, all the attendees were new to me. That in itself was interesting. A dozen new revisionist faces in my own neighborhood.

In the end I was aware that there is no one I would rather listen to, lecturing or just talking, than David Irving. He is the best speaker, as a speaker, I have ever listened to.

*** The next morning at the VA I learned that the cancer is back for the third time, but moving very slowly. It’s too early to do even preliminary surgery to see what’s what. We’ll take another look at it in a couple months. Meanwhile, I feel ok.

*** Only yesterday I learned that Bank of America has set up a Merchants Services account for me and by the time you have this to hand I will once again be

able to accept donations via credit card, something that I have not been able to do for going on two years. Is that good news, or what?

*** “Life is what happens to you while you were making other plans. – John Lennon

*** Did Oliver Stone read Primo Levi? Levi is quoted: “Monsters exist, but they are too few in numbers to be truly dangerous. More dangerous are the functionaries ready to believe and act without asking questions.” It’s the behavior of the “functionaries” that catches my attention.

I have written elsewhere about my own behavior as a soldier in 1950/51. I volunteered to leave a safe post in Carlisle Pennsylvania to serve as a rifleman in Korea. Not out of patriotism, but for an adventure. Once there my understanding was that I would be willing to do anything I was ordered to do. I was ready to believe and to act without asking questions. I would be the perfect “functionary” I was only twenty years old, but in a civilized society I would have learned to not follow blindly our Great Leader in Washington D.C.

*** In the 29 March issue of *Veterans Today* Jonas E. Alexis addresses a book by Bryan Mark Rigg titled *Hitler’s Jewish Soldiers*, which earned Rigg the Colby Award in 2003. Alexis tells us that Rigg argues that “tens of thousands of men of Jewish descent served in the Wehrmacht during Hitler’s rule,” and according to his best estimate, the number of soldiers

of Jewish extraction was more than 150,000.

This suggests a couple interesting questions that I might put to Mistress Bloomfield at the USHMM. Surely this is a matter that is treated in great detail on their Website. I think I’m joking here, but we’ll see.

*** Thanks to one and all who contributed to the work in March. It looks like in April I will continue to address Ms. Bloomfield at the USHMM and send it all over the Internet. We’ll see what comes of it.

Until next month.

Bradley

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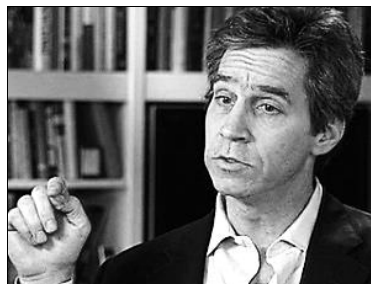
Philip Weiss: The Holocaust's Shylock

Jett Rucker

As a founder and the namesake of the anti-Zionist Website Mondoweiss, Philip Weiss has become a global icon of Jewish conscience regarding the depredation of Palestine and Palestinians by the colonialist theocracy called Israel. As an observant Jew in his own right, Weiss has since 2006 occupied and well served an enterprise that exemplifies Jewish morality.

Thus it comes as a disappointment to note his utterances at the National Summit to Reassess the U.S.-Israel Special Relationship at the National Press Club Washington, DC on March 7. On that occasion, Weiss, who may have been the moderator of a question-and-answer session of the conference though he was seated at one end of the dais, ended an exchange that had begun five minutes earlier with a question from an unidentified woman in the audience who asserted that legislative mandates

of teaching of the Holocaust [mainstream version] were a “violation of Constitutional rights.” From the panel, the major response to this assertion was delivered by Jeffrey Blankfort, who recounted his experience as a teacher in a California school system, in which he and his colleagues were required to subject



Philip Weiss

their students first to reading *Anne Frank's Diary* and, the following year, to reading Elie Wiesel's *Night*, while giving comparative short shrift to genocide and oppression of Americans by Americans in conflicts

with Native Americans and in the institution of slavery.

But the entire fracas came to an end as Philip Weiss closed the subject with the following pronouncement: “The West incurred a debt toward the Jews from the Holocaust, and the Palestinians paid for that ... the West also has a debt to the Palestinians.” The entire exchange is in this five-minute clip see:

<http://tinyurl.com/kdzja99>

That Weiss should be inferring “debt” on anyone's part from purported dealings with Jews is unfortunate enough in view of the traditional content of anti-Semitic complaints—immortalized by Shakespeare in his character Shylock—but it is compounded by Weiss's own Jewish identification. All these particulars of charge and countercharge invite a consideration, these 69 years after the fact, of the entire notion of any debt, on anyone's part, to any victims of the Holocaust—real or feign-

ed—in the present day and, if any such debt be acknowledged, how it might somehow, someday, be paid off, by whom, to whom, and with what third party(ies) acting to enforce it in the event the debtor(s) might somehow be reluctant to discharge it.

To begin with, the passage of seven decades has introduced a “generational offset” both as to those who “incurred the debt” and necessarily also as to those entitled to receive, so to call it, “service” (interest and principal) of the debt. Shylock and his children and grandchildren in time would be mightily pleased to know that their progenitor’s claims on his debtor Antonio, whether for a pound of flesh or any other good and valuable thing, would pass down the generations to Antonio’s children and grandchildren and so on. Shakespeare’s play does not allude to any such provision in the debt instrument in question, and such provisions are today universally unenforceable in “the West” in any case.

Weiss might object, with some basis, to the technicalities discussed above in connection with “debt.” He might assert that the “debt,” or “obligation,” or “liability”—choose the word you prefer—does not have any principal, such as whatever amount Shylock originally loaned Antonio, nor even an interest rate, but it does, he might say, have heritability, such that I, whose first birthday came after the end of the Holocaust, owe some kind of debt to the Jews, or to the Palestinians in their turn, because of my birth in “the West” to “western” parents.

The entire notion makes me wonder whether I may have in-

herited other debts, to other people, from the circumstances of my birth, and/or whether I may have been born with a silver spoon in my mouth in the form of due bills collectible from still other groups/countries/religions around the world. In fact, could Philip Weiss, even unknowingly, be a member of some group that owes something to some group

Philip Weiss, however deserving his clients may be, and the entire conception of anyone in today’s world owing a debt to anyone else in today’s world in respect of anything your grand-parents are alleged to have done to my grandparents (or vice-versa), is nothing more than the stuff of which tomorrow’s wars are made.

that I might claim membership in (I once heard that I had an Algonquin great-grandmother)? I think I might send him a statement, just to see if he cares to at least bring his account current.

There lingers, whether the debt alleged here be moral, financial, temporal, or whatever, the question of how (by whom, when) such a debt might be paid down, if not paid off altogether. One wonders whether the self-appointed *talliers* of these debts, and the payments on them, reckon, for example, the stupendous, continent-wide cataclysm of destruction wreaked upon Europe to “stop the Holocaust” by Western (American, British) bombers and armies counts as any sort of payment on that debt. This devastation entailed massive outlays of both treasure and

blood on the part of those delivering it. Both perpetrators and victims of the carnage were arguably “Western.” Surely their sacrifices, willing and otherwise, might count against whatever debt arose from this Holocaust that Philip Weiss incants about.

Then, of course, there are those billions of dollars, *deutsche-marks*, euros, whatever, handed over by the contrite (surviving) taxpayers of Germany and Austria to Israel, Jewish organizations, and individual Holocaust “survivors” worldwide ever since the treaty enacting these was negotiated in 1952. There are, further, those billions in economic and military aid funneled by the US and other governments to Israel ever since that state was created by the United Nations out of whole cloth in 1948. But much, if not most, of this aid might be counted by Tallier-in-Chief Weiss *against* the payors because Israel has demonstrably employed perhaps the bulk of it against his current clients, the long-suffering Palestinians of the West Bank, Gaza, the Golan Heights, and even Israel proper.

Weiss would seem to enjoy considerable latitude in his reckonings of this matter, if indeed he has at all troubled himself to reckon anything beyond the interests of his cause, and the career he has attached to that cause.

The quibbles go on and on. How, for example, did “the East” get forgiven this debt? By far the vast majority of those finally attaining refuge in Israel, or parts of “the West,” came from areas east of Germany. It was in those countries, and not in countries to “the West,” that

Jews returning from wartime displacements encountered squatters who had appropriated their properties and perfected their claims thereto with the local authorities. It was in those Eastern countries, exclusively, that returnees faced not only dispossession, but hatred and fear such as that taking place most-famously in Kielce, Poland in 1946, in which the fears of returning Jews were realized in mob violence and bloodshed. Perhaps Weiss finds the “pockets” of his Eastern debtors not as

deep as those of the “Western” ones he duns.

Debt, on anyone’s part, to any creditor whatsoever, arising from German National Socialist treatment of Jews from 1933 to 1945, is today nothing but a canard. That Philip Weiss manages to make something of a career of the notion, even in behalf of receivers such as the Palestinians, is but one more symptom of the plague of guilt that, by agency of self-interested actors, continues to infect the overburdened consciences of people who inhabit

the more prosperous countries of this world.

However deserving Philip Weiss’s clients may be, the entire conception of anyone in today’s world owing a debt to anyone else in today’s world in respect of anything your grandparents are alleged to have done to my grandparents (or vice-versa), is nothing more than the stuff of which tomorrow’s wars are made.

I wish something better than eternal war for my children, and their children.

And yours, too.

The Right to Refute!

Tal Buenos

The Hurriyet Daily News (Turkey)

<http://bit.ly/1ryGJ3L>

Another article on the Internet urging a free exchange of ideas on “Genocide Denial” from a Turkish perspective. I claim no understanding of the facts of the matter, but I do understand the revulsion against how the word “denial” is used to discourage the examination of history by academics and those who employ them.

23 April 2014

To accuse [one] of denial is to assert that someone is refusing to acknowledge the truth. The accusation of denial assumes the accuser is the possessor of fact-based knowledge and the accused is devoid of empirical capacity.

The privilege to accuse others of genocide denial is usurped by

presidents and directors of institutes and centers in the genocide industry who have created a web of factories worldwide that have big commanding names and dispense genocide labels. Serial genocide labelers, such as Gregory H. Stanton and Israel Charny, employ the accusation of denial to justify their main product: the genocide accusation against the Turks. Not only does it keep their factories in business, it also covers up the simple fact that neither of them have the linguistic skill to read Ottoman texts or the methodological integrity to put the Armenian tragedy of World War I in context.

As the genocide industry is trying to piggyback on the overwhelming historical singularity of the Holocaust, so do its accu-

sations of denial counterfeit the currency of the strong position against Holocaust denial. However, significantly, actual Holocaust denial pertains only to claims against the actuality of known facts, and the scholarly discourse among experts in the field of Holocaust studies is open to legitimate debates over historical interpretations of events.

Far from denial, the right to refute is in the DNA of the academic being and it means the freedom to prove through evidence that a charge is false or that an opinion is erroneous.

If the accusation of denial involves the accuser’s false ownership of truth, then it is nothing but a scare tactic employed by bullies who wish to shut down

historical inquiry. Thus, in circular fashion, the very accusation of denial is presented by the genocide industry as “proof” of genocide.

There is a plethora of possible reasons why the genocide industry makes lists of denialists: to cement genocide studies as a legitimate academic field, to undermine American strategic ties with Turkey, to boost up international interventions and restrain the effect of libertarianism on American foreign policy, to cater to the wishes of Armenian lobby groups in the U.S., to perpetuate bigotry and racism through old notions of Islamophobia and Turcophobia; or, to sustain the common Western historiography that obsessively vilifies Turks, but downplays the massacres perpetrated by Britain in India during the so-called Indian Mutiny in 1857.

Whatever the reasons for the accusations of denial, they certainly correspond with Turkey’s political and economic emergence as a regional power in a transcontinental location with several spheres of influence. Turkey’s advancement into the category of a newly industrialized country means it has become subject to increasing disparaging narratives sponsored by powerful geopolitical foes, but also that the growth of investment in education has led to renegotiations of personal freedoms in the country and a resolve to rescue the nation’s history from the hands of flagrant Orientalists.

If viewed fairly, it may be observed that Turkey is going through a fascinating process: a nation of a storied history is now weighing in on its place in Euro-

pean historiography. It has suffered for too long from the dominant historical narration by past agents of foreign agendas in its land, and it has reclaimed the right to tell its own history. To say that the Turks are incapable of doing so is to denigrate an entire people.



Tal Buenos

Instead of a hand extended to welcome Turkey’s uniqueness to the European family of nations, there is a vicious focus on old narratives that have exploited Turkey’s otherness. The restricting and outlawing of the Turks’ right to study their own history, read their own texts, and find their own voices, is akin to cultural genocide.

How are the Turks being stigmatized and denied their own history? Argumentum ad consequentiam. This means that, in order to thrive, the genocide industry is committed to promoting Turkish blame, and discarding those which do not. Also, it means changing the rules of play by defying the actual U.N. definition of genocide, and cherry-picking isolated events to detach the Armenian tragedy from historical reasoning. It even means enabling false experts, as in the

case of Taner Akçam, a scholar who authenticated documents that were later proven to be fake. Sadly, such tactics have had an impact on many, including well-meaning Turks who, as part of their quest for European acceptance, have succumbed to the pressing ad hominem depictions of their own past.

Only evidence may illustrate the tremendous difference between denial and refutation, and expose the ills committed by genocide labelers against the Turkish people.

One realm of evidential questions is about broadening the context: How did centuries of peaceful Ottoman Armenian existence suddenly turn fractious? What impact did the Russian conquest of the Caucasus in the 19th century have on the Armenian rebellion against Ottoman authorities?

How did James Bryce – the man who, decades before the Young Turks came into power, had argued publicly that Britain should use the Armenians to collapse Asiatic Turkey – become involved in Armenian nationalist efforts? How did his World War I propaganda reports on the treatment of Armenians – published to manipulate American public opinion – become a foundational source on which certain scholars base a comprehensive narrative?

Another realm of evidence relates to the actual events in World War I: What were the military constraints under which the Ottoman authorities were operating? Was the Ottoman policy intended to destroy any particular people or to clear important war zones of anti-government minorities? How did

the Anatolian Armenian leadership conduct itself throughout the war? Did their sense of opportunism outweigh probity?

Yet another important realm of evidence involves the genocide narrative itself: How have politics affected the push to accuse Turks of genocide over the years? Is there a connection between the endorsement of genocide accusations and Turkey's

pivotal NATO membership, its central role in Middle Eastern and Eurasian affairs, and its momentous bid for EU membership?

To refute is to liberate truth, and here it specifically means that a nation is finally standing up to the biased historiography that has vilified it for many years. Scholars should be free from fear that they would be

snubbed for their research findings, and the Turks should not be denied the right to participate in discussions on their own history.

Tal Buenos is originally from Israel and is a doctoral student of political science at the University of Utah, focusing on genocide studies.

Truth Tuesdays at UCLA

Zan Overall

Because of space issues, these are very heavily edited notes from Zan Overall's Truth Tuesdays on the steps of the Powell Library at UCLA. He's been there for 17 Tuesdays as of this writing. Each Tuesday he talks—or "barks" as he has it—on the Holocaust, 9/11, and the "hate Whitey" movies such as the recent Oscar winner Twelve Years a Slave, where he points out the well-known fact that Jews played a major role in buying, transporting, and selling African slaves in the Americas, but Hollywood always makes the villain a White Christian, never a Jew. He wonders if that might not be because it is Jews who make the movies? Twelve Years a Slave will have to be a pretty lonely exception to that production "rule." Brad Pitt was perhaps the major producer there.

Anyhow, if you want to get a much fuller account of Zan's work at UCLA at the Powell Library each Tuesday, you can find ALL his stuff here:

www.youtube.com/1wom

Truth Tuesday

February 18 2014

On the front steps of the Powell Library at UCLA it was a gray day and the crowds streaming by were beginning to make me wonder if I wasn't wasting my time. Then some serendipitous things happened. I called the *Daily Bruin* student newspaper to make them aware of my presence. Five seconds after I hung up, as in a badly written play, a young man came up and said, "I'm with the *Daily Bruin*. I'm preparing an article on free speech at UCLA and would like to ask you some questions."

We talked on the phone the next day.

Next serendipity. A young man (I would guess Jewish) walked by me and said "F... you!" I said loudly what I usually say, "Another intellectual! You make a cogent point for your point of view." In the future I might start saying: "Are you threatening male rape?" I did add: "Is that all you have to

say?" He stopped about 30 ft. away and used up the remainder of his stock of profanity. This is a "college man"? I never swear back and I don't hate them. I know they have the same beliefs and attitudes on controversial issues that I had before I studied those matters. "They have been carefully taught."

A young woman (presumably Jewish) got in my face and said, "I came back to tell you the same thing he did. F... you!" I remarked that what she said wasn't ladylike. She started walking away and kicked one of my placards. I yelled for security and asked bystanders if anyone would like to serve as a witness. Of course I got no positive responses.

Now comes another serendipity. Three young men, who must have heard and seen what just happened, told me they were working on a project dealing with how people use words to communicate. They asked to come back and set up sound recording and video equipment to

document my interactions with people. We plan to do it next Truth Tuesday, Feb. 25. I will email Shoshana Hertz, the Chief Operating Officer of the UCLA branch of Hillel, the national Jewish student organization. It will be about a quotation I use from Ari Shavit, *Haaretz*, May 4, 2003: "The war in Iraq was conceived by 25 Neoconservative intellectuals, most of them Jewish, who are pushing President Bush to change the course of history."

If anyone reading this is in the LA area, please join me at UCLA's Powell library from 1 to 4 PM on a Tuesday. Email first to see if I will be there. I need someone to videotape what happens. I want to get something on my Wise Old Man YouTube channel:

www.youtube.com/1wom

Truth Tuesday

25 February 2014

I'm late with this report so I will make it brief. The primary event was that students from an anthropology class came by and sound recorded me doing my thing for more than two hours. They put a recorder in my shirt pocket and recorded my barking and conversations with people. The Project they were working on is how people use words to communicate. They're thinking of doing this every two weeks.

Truth Tuesday

March 4, 2014

Having done a similar one man demonstration outside the Oscars two days earlier, I used the same placards and flyers at

UCLA today. They related primarily to the current "Hate Whitey" movie, "Twelve Years a Slave."

On the Lincoln steps I met a young Jewish student named Zach who would talk to me as one human being to another. We shook hands as we parted and I told him that meeting him was a Mitzvah. There was also a middle aged Jewish man who fell into that same category.

I acquired an anthropology student named Brian who tried in various ways to "queer my pitch." His challenges helped me come up with evidence for my views. He was useful in that our exchanges sometimes drew small crowds. He promises to return. Though only a few stopped, they all heard me say:

"When you come by here, you're in danger of learning something. Like Jews were the big slave traders but they don't put that in their slavery movies. Do you suppose they are trying to propagandize you?"

At the end of the day, I hobbled over to the History Dept. and spoke briefly with Cullin Johnson, the Assistant to the head of the department. I gave him a selection of the flyers and information I hand out. I asked him to pass them on to a faculty member or a student. Cullin said he would. I said the material might be useful in a study of what information and views people get from the internet, bypassing main-stream media. And so to bed and dreams of overturning the accepted order of things.

If anyone is reading this in the LA area, please join me at UCLA's Powell library from 1 to 4 PM on a Tuesday. Email

first to see if I will be there. I need someone to video tape what happens. I want to get something on my Wise Old Man YouTube channel:

www.youtube.com/1wom

Truth Tuesday

March 11 2014

I got taken again by a young Jew who asked for flyers, tore them up in front of me and dropped the pieces in a handy trash basket. Cost me 36 cents. I saw him go back to a confederate and bump fists. That got to me and I headed right for them. He saw me coming and went into the library. I had no idea what I was going to say to him and I'm glad I didn't have the chance to say anything.

This is what I think I will say if this happens again: "I am here in this academic setting to discuss my views and why I hold them. Instead of having a discussion with me, you lie to me, destroy my property and congratulate yourself on your behavior. If I resent your actions and tell people about them you would call that Anti-Semitism. Don't you see that Anti-Semitism is caused primarily by the actions of Jews?"

A clever young Jewish woman student asked if she could ask me some questions. None of her questions were related to the subjects I was dealing with. The questions were all ad hominem attempts to get my goat (I will have to get a new goat). She wouldn't take a flyer either. I told a few people: "Take a flyer and take a flyer!" They didn't get it. Lesson learned.

With antagonists, I will only talk about issues at hand. With sincere people, I will discuss anything. In our talk, she mentioned all the awards Jews get. I should have pointed out the Nobel Peace Prize received by Menachim Begin, the monster

who led the attack on the Palestinian village of *Deir Yassin* in 1948.

I will end on a pleasant note. Students at UCLA do come up to me and tell me they agree with me. One young man asked me to keep doing what I am do-

ing. That helps. It can get discouraging seeing how clueless Americans are.

Zan Overall, the Wise Old Man.

www.youtube.com/1wom

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02 April 2014

Dear Ms. Marcus,

I am writing to comment on your review of *The Jewish Gas Chamber Hoax* where you write, "it sounds pretty much like old lies repackaged in a new format." <http://tinyurl.com/p8lf5a8>

While the 45 minute video may contain offensive material it also contains breakthrough evidence in the testimony of 12 eyewitness survivors of the Treblinka Death Camp. Your review ignores these interviews, which were originally filmed by the USC Shoah Foundation.

The breakthrough evidence that the testimony confirms is that people were detained at Treblinka for up to 8 days and then transported on to other camps. This flies in the face of what leading holocaust scholars tell us. They tell us that no Jews left Treblinka save for those who escaped in an uprising, the implication being that all others were murdered by the Germans. In contrast, the testimony in the video presents a picture of thousands of Jews being transported onward from Treblinka as standard practice.

This is not a small matter.

The video also presents documentary evidence from German records of the arrival of detainees from Treblinka to the Majdanek Camp. It is worth noting that the new evidence is confirmed independently by Majdanek staff member Tomas Kranz in his book, *The Extermination of Jews at Majdanek Concentration Camp* (2010) page 24: "On 28 February

[1943], 104 Jewish women were transferred from the death camp at Treblinka, to which they had originally been deported from Bialystok and Grodno. Similar cases occurred in March."

Quite simply, the new evidence found by Eric Hunt was not known, or not referred to, by the foremost experts on Treblinka, including such scholars as Dr. Yitzhak Arad. The new information has significant ramifications on our understanding of German deportation and labor policies. It will require substantial new study and analysis. Your review does us all a significant disservice by sweeping these matters under the rug.

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Inconvenient History: A Quarterly Journal For Free Historical Inquiry

The report shows a comparison of the first quarter of 2014 vs. the first quarter of 2013

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From Israel Supporter to Holocaust Denier Why I Changed

Dave Westerlund

Here is a brief history of the writer. I was born and raised in a very functional, middle-class family in a suburb of Chicago. The family was religious and believed that Jews are God's chosen people. Occasionally I would hear a racial slur, but I would only laugh. I had one Jewish friend out of maybe 20 friends in high school.

In high school I was a violinist, had first chair at school and played in the West Suburban Symphony Orchestra where I had third chair. The conductor in WSSO would sometimes wear his little Jewish hat, which no one questioned. One day the conductor announced that #16 was challenging me for third chair. I got up and played a tune, and Israel (#16) got up and played the same tune. The people in the orchestra voted and I got 22 votes (out of 60 people). The conductor said, "Sorry David, Israel gets third chair."

I'm 16, a shy kid, but still stood up and asked: "How many people vote for Israel?" Israel raised his hand along with one other person. The conductor said "That's not how we vote in MY orchestra." I picked up my violin and left that orchestra. Yes, I should have gone so far as refusing to leave third chair, but Goy kids usually do not have the *Chutzpah*. My violin career was over. Still, I did not put Jew and Jew together to equal foul at that time.

About 1967 I worked for an ex-German/Jew that was a Zeiss rep. Zeiss was a German manufacturer of optical equipment in the U.S. before WWII (the Nazis left a Jew in charge in the U.S.?). Now they had Rich (a Jew who worked for Zeiss) doing business for Brinkmann Instruments on Long Island. In one conversation he told me about how his brother had been killed on the Eastern Front fighting the Russians. He thought Hitler was a great man, but somewhat blamed Hitler for his brother being killed. At the time I wondered: a Jew thinking Hitler was a great man? Not what I've been taught. Not what I believed.

Then, a few years later, I was working at an oil refinery in the San Francisco area where I had an older millwright named Ernie working for me. He told me that he had been at Stalingrad and got out by plane. I was still rather pro-Israel at that time, which would come out in our conversations. One time he calmly told me to read "the other side of the story." Okay. I decided I would read something. The first book I turned to, maybe because Ernie had been there, was *War on the Eastern Front* by James Lucas. It opened my eyes. I had to read more. And that was the beginning.

Then my best friend, after I moved to Washington State, told me he had shaken Hitler's hand in 1945. Adolf Hitler going

around to schools in the Berlin Area during the massive Allied bombardments? This Monster shaking children's hands at schools? Again, not what I had been taught.

This friend also gave me information for Ernst Zündel and Bradley Smith. Wow, more information. I phoned them both and they were extremely cooperative to help me learn. Ernst started sending me 29-minute tapes for the local cable station, which I signed up for immediately, and Bradley sent me a few brochures. Now I pass out brochures every Friday on Portland's busiest intersection, but only to people who ask for them.

In 1995 I was picketing the Pope in NYC when I met an older man dressed in a prison uniform with the number "88" on it. His story was that he had been a *Sonderkommando* at Auschwitz. I did not let him know that I now questioned details of the Holocaust and was showing Zündel's 29-minute videotapes on the local cable channel. Sigmund told me how he would watch through the glass window in the gas chamber at Auschwitz and when all the people had fallen dead he would open the door and pull out the bodies. If anyone was still alive he would call the Nazi guard to shoot them. No remorse or tears with the story either. Sigmund is on the internet as of April 2014 with his lies.

It did cost me the price of a great dinner to hear all these lies, but it proved to me people like Ernst Zündel and Fred Leuchter are heroes. Sigmund was being paid by some Catholic/Jewish organization in Edmonton, Canada to visit and lie. I went to Sigmund Sobolewski's website a few months ago and thanked him for making it so obvious to me he was lying and that the gas chambers are a Zionist hoax. I never got a reply. Check it out here: <http://tinyurl.com/mozvtkz>

About five years ago I was scheduled to debate another Auschwitz survivor on cable access TV in Portland and invited Bradley Smith up for support. Bradley came up but Weiner changed his mind. He said it would be "too much of a strain" and refused (probably due to Bradley's appearance). Bradley did debate a local Jewish man from the Humanist group I belonged to. A real gentleman that the TV sponsor (Dk. Don) was able to acquire at the last minute. The show was a success, even though the Jewish man was not versed in why open debate in the media was not allowed. Since

then he has stopped and talked with me at Pioneer Square and confides that open debate should be allowed. The TV sponsor, Dk. Don, has become decidedly anti-Israel since Bradley's appearance. On the negative, I was



Dave Westerlund

"drummed out" of my "Humanist" group by members who are Goys. The Jews in the group supported me.

Perhaps if our Open Debate was brought into the "lay" level with the Jews, there would be more understanding. While I am demonstrating on Pioneer Square

on Fridays Jews approach me because of my provocative sign saying "Today they control the U.S. Congress," the Star of David in the center, and "Tomorrow? The World?" I would say that some 20 percent of the Jews (they tell me they're Jewish) compliment me on the idea that my sign represents.

My emphasis on our quest has changed to how the I\$rael/Zionist/U.S propaganda system teaches us Hate. Hate Communist Hugo Chavez, hate the Nazi Hitler, hate North Korea, hate Castro, hate Cuba, they are all things to hate. My quest is to get the people of Portland (and the world) to read beyond the propaganda of the U.S. Government, Hollywood, and our I\$raeli-controlled media. There is another side, and sometimes many more sides, to all these issues. Whether it's about Nazis or Communists, Hollywood has its agenda. My agenda is truth.

You can reach Westerlund here: turbotechwest@scattercreek.com

First they came for the Holocaust Deniers and I said nothing—Because I am not a Holocaust Denier

Hajduk

April 20 2014

I was thinking, of course, that it's far from the first time that *Yoorop* (Dutch law) has decided to go against free speech. Although various thoughts have been declared il-

legal, Holocaust denial is the most salient both because it's the most common and because it's enforced for real.

Now these laws are always argued on two things: the values shared by the society; and the harm which the propagation of

those ideas would cause. Such is the case with Holocaust denial, and such is the case with the Dutch ruling, . . . and such is the case, also, with Airstrip One (formally called England)—Orwell's definition: the faculty of stopping short, as though by

instinct, at the threshold of any dangerous bill being spoken about). "Against our values" and "Cause harm," and there goes free speech.

Now of course I don't really have to argue that Holocaust denial is not against their values, which may well be the case; or that it doesn't cause harm, a more debatable statement but still not central to the point.

The point is that it only takes one thought or (one) speech to be declared illegal to drag any or all other thoughts in its wake!

The first one may indeed be a factually or morally wrong thought or speech, and may indeed be against the society's values, and may indeed cause harm from its diffusion. It's still frankly delusional to think that the same arguments will not be used again and that the precedent of banning one thought and speech will not make it possible and easier to ban another, and even that it will not encourage those interested in banning another thought or speech in launching their legal offensives. I know

that logically this is a slippery - slope argument, but in politics slopes really are slippery.

This is why we should defend Holocaust deniers, or racists, or *pro-ana* and *pro-mia*, or hooligans, or Stalinists, or anti-monarchists, all also banned in at least parts of *Yoorop*, or Islamists, or fundie-Christians and Creationists, or zoophiles, or animal advocates, or anyone else whose speech comes under attack, regardless of whether we do not just agree with them ideologically but even of where they stand in relation to us politically. The speech of more fringe or extremist groups protects the speech of all other fringe or extremist groups. And whether or not we like it, we are a fringe or extremist group.

When they come for the Holocaust Deniers, speak out, because then they will come for the pedophiles. Just like it happened in the Netherlands. When they come for the hooligans, speak out, because then they will come for the pedophiles. Just like it happened in Airstrip One.

When I read that final paragraph I felt the brain seize up. Pedophilia? I felt a shock in the heart. It was entirely unexpected. The article uses the same vocabulary I use. Defending the same ideals about intellectual freedom that I defend. And the writer does it in a part of the world where it can be more dangerous than where I do it. But pedophilia? Can I publish this?

I demand that those who detect what I write about Gas-Chamber Denial allow me to write that. But pedophilia? I have been advised to not re-print this article, that it will be bad for business to associate my work with it. I am uncertain myself that it is wise. But I must carry it. Those who do not understand why, may not understand what we are doing here.

And by the way: I had paid no attention to the name of the Website where this article was originally published.

"BoyChat"

www.boychat.org/messages/1391177.htm

Open Seminar on Holocaust Denial and Its Repercussions The Weiss-Livnat International MA Program in Holocaust Studies

April 24 2014

We cordially invite our friends and followers to the annual conference in memory of Dr. Reuben Hecht, which we will be hosting this coming Wednesday. The conference will focus on **Holocaust Denial** and its Repercussions and will be held from 10:00-14:00 in the Rabin Building at the University, and will be open to the public.

The seminar will be opened by the head of our institute, Professor Arie Kochavi, and will include two monitored panels.

The first will be an expert panel moderated by Dr. Kobi Kabalek, member of our faculty, and featuring Professor Elhanan Yakira of the Hebrew University, Ephraim Kaye of Yad Vashem, and Gideon Behar, head of the Israeli Foreign Ministry Department for the Fight against Anti-Semitism. The pan-

el will discuss the connections between **Holocaust denial** and the delegitimization of Israel, educational challenges in the face of **Holocaust denial**, and the official Israeli response to **Holocaust denial**.

The second panel, which will be moderated by Ephraim Kaye, and [sic] will feature four of our students, Fruszina Hoor, Ionela Dascultu, Gabriel Mayer, and Eric Hammer. University of Hai-

fa students Arnon Duekman and Adi Levi will also be featured on this panel. The panel will examine **Holocaust denial** in post-communist Hungary and Roma-

nia, the Holocaust in American media and **Holocaust denial** in the digital age and social media. See: Haifa Holocaust Studies <http://tinyurl.com/lvu8v9x>

Holocaust Denial?
(Do we have their attention?)

Censored Language and the Mind-Prison of the Group

By Jon Rappoport

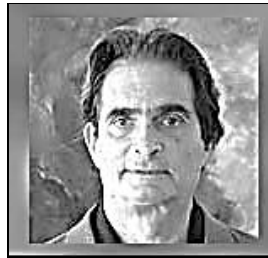
The bottom-line goal of all social constructs is convincing individuals they are, first and foremost, part of a group. If this strategy for control succeeds, then criminals and hustlers of every stripe can peddle their stench-ridden wares. To groups.

The collective is, above all, a funnel into which propaganda can be poured, like swamp water. You are black. You are white. You are blue. You are purple. You're a Jew. You're a Christian. You're a Muslim. Above all else, that's what you are. That's the game. That's the con. You're not you. No. You're not unique. No. You're not an individual. No. You're in a group. You always were. You always will be.

And because you're green with red polka dots, all sorts of statements apply directly to you. Some of those statements are acceptable, and some are not. Some words directed at you are reasonable, and some are illegitimate. The illegitimate words must be censored and banned. The people who speak those words must be punished and exiled.

God forbid, you, as a green person with red polka dots, should realize you are fundamentally beyond red and green,

you are something far more, you are you and no one else is you. The State doesn't want you to realize that. The State doesn't want you to realize you're outside. You're not supposed to be that free. You're not supposed to claim you're that free.



Jon Rappoport

You're supposed to be a fragment of a huddled mass defending itself against illegitimate language. That's one of your main jobs.

And if you walk away, if you leave the group, you're a traitor. You're a deserter. If you stay in the group forever, you're good. You're in a mind-prison, where you ought to be. And from prison, you can declare, over and over, how wonderful your group is. And if you discover these declarations do nothing for you, personally, in your efforts to improve your life, that's perfectly all right. That's normal. You can pretend. You can fake it. You

can assert that things are getting better for you, because your group is receiving more special attention, more positive attention.

Yes, social movements and political movements have brought about positive change for groups. Of course. But the whole purpose of these changes should be to funnel members in those groups up into being individuals, not members. Liberation of the individual is the purpose. The State and other repressive forces want people to stay in groups and think of themselves in those terms. Always.

There are many strategies for doing this. One of them is: arrange for attack-language to be used against the group. And then try to censor that language.

"Group member" is an artifact. It's an ID card. It's shorthand. These days, it's becoming, through social pressure, mandatory. You're in group X. "The unity of the manipulated collective consists in the negation of each individual and in the scorn poured on the type of society which could make people into individuals." (Max Horkheimer and Theodor Adorno, *Dialectic of Enlightenment*)

In the long run, The Group is painted as "inherently special," but with none of the qualities

that truly make the individual free and powerful. Which is the whole point, as far as the State is concerned: make the individual powerless, make him disappear.

"All greatness of character is dependent on individuality. The man who has no other existence than that which he partakes in common with all around him, will never have any other than an existence of mediocrity." (James Fenimore Cooper, "On Individuality")

"If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however

measured or far away." (Henry David Thoreau, "Walden")

Face it. In order for any group to receive "special attention," it must remain a group. Its members must not ascend to becoming individuals who graduate from the group. The group must always, therefore, appear to be under attack. And if this project lags, attacks must be concocted and promoted.

To be more precise, there is a spectrum. At one end is the group-swamp. All the members have forsaken their individuality and identify with the prime group-characteristic. Then there is the free and awake and strong individual. Then there is the

group composed of such free individuals, who see the wisdom of cooperation, without sacrificing themselves on the altar of fear, without feeling they must Belong.

Jon Rappoport is the author of three collections, The Matrix Revealed, Exit from the Matrix, and Power Outside the Matrix. Nominated for a Pulitzer Prize, he has worked as an investigative reporter for 30 years, writing articles on politics, medicine, and health for newspapers and magazines in the US and Europe. For his free emails see <http://nomorefakenews.com/>

The Last Word

*** I think maybe Jon Rappoport has had the last word here. Groups, not individuals: Holocaust Deniers, Jew-haters, Anti-Semites, it goes on and on. Always groups, in support of yet another Group, The Genocide Industry. They are very good at it.

*** Last month was a disaster with regard to donations. I wonder if it could be a bad reaction to my reprinting that long autobiographical story, *Che Guevara in Saigon?* I thought it relevant, but. . . .

The irony is that I was going to do something similar in this issue of SR. To be titled: *Without Thought*. A review of the primary turning points in my life that were almost without exception taken at an entirely unexpected moment with no fore-thought, no consideration whatever of danger or loss or reward. I think it

very interesting and somewhat unique. But in the end I had to go back too far, to the 1950s, the text was too long and too complicated. I might still do it here in parts. You will tell me if you get bored with it.

*** I'm grateful for your contributions. Believe me. I am unable to make time to thank you individually. As a business proposition, that's very bad business on my part. All I have room to say right now is that we were finally able to kick off a project that we have been working on for months. Kicked it off only three days ago. Will it make a difference? No way to know. By this time next month I expect to have a pretty good idea how it is working, if it will work.

Until next month then.

Bradley

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Misha: Surviving with Wolves Or Lying with Wolves?

Jett Rucker

Misha (deWael) Defonseca was unquestionably a victim, if a “collateral” victim, of the Germans who were occupying her country of Belgium when she was four years old. They executed both of her parents after duly trying them as resistance fighters and finding them guilty. That all this, including their execution, was perfectly legal under the Geneva Convention that governed occupiers and occupied alike was of course lost on the four-year-old as it is lost today on the many adults under the sway of the slogan “German, bad; Resistance, good” at least as it pertains to World War II. Such is the verdict of “to the victor go the spoils.”

Misha soon realized that her parents were gone forever, and not long after that, she realized that the Germans/Nazis had taken them away from her. The rest was well lost along with the idea that, during the Holocaust, there was a war go-

ing on. Eventually, and quite understandably, Misha, a Catholic girl raised in occupied Belgium by her grandparents, conceived herself a victim of the Germans/Nazis in a more “mainstream” way, up to and



Misha (deWael) Defonseca

including becoming a “Jew” by the time she lived with her husband, Mr. Defonseca, in New Jersey. It was sometime during this period that she conceived her tale of per-

secution and lupine salvation in the story that she presented to her synagogue’s congregation as “surviving with wolves,” a saga in which she walked across Europe from Auschwitz back to her home in the protective and nurturing company of a pack of wolves.

Publisher Jane Daniels got wind of this tale somehow in the mid-1990s and smelled the mother of all potboilers. Having approached Defonseca and finding her a bit wanting in tale-spinning ability in written English, she resourcefully paired her up with Vera Lee, a French-speaking former professor at Boston College, to ghostwrite the story. Here, as elsewhere, Daniels added impetus to the undertaking.

Ultimately, after a good deal of the midwifing that publishers used to be counted upon to provide, a book was published: title, *Misha: A Mémoire of the Holocaust Years*; author, Misha Defonseca. This was in 1997. Daniels’s hopes for major

sales in the US were disappointed by sales that never topped 5,000 copies, but this calculus was upset entirely by two developments: (a) that sales in Europe of translations into French and other languages skyrocketed; and (b) that Disney Studios optioned the story for production as a film.

From that point, a feeding frenzy ensued that involved not only the New Jersey wolf Jane Daniels but those of another pack in Los Angeles known as the Palmer & Dodge Literary Agency, in fact the subsidiary of a law firm in that city. The smell of money was in the air, and the pack was in full cry. In particular, the European rights, by way of some subterfuge on the part of the lawyers in La La Land, were in play, and Daniels managed thereby to horn in on the millions of euros flowing from them. A detailed account (<http://tinyurl.com/pkmzufx>) of the interlocking bands of chicanery afoot was presented at *findlaw.com*, pursuant to one of the innumerable lawsuits filed and adjudicated over a period of twelve years in the overburdened courts of the Commonwealth of New Jersey. This 2005 action was not the final action of this legal saga, and it's possible that the final action has not yet even been initiated, much less concluded. But it's an excellent rundown for those interested in the tawdry details.

But another smell was in the air, that of fraud, and that fragrance attracts predators of an altogether different kind. But it took the verdict of Misha's 2002 suit against her publisher for absconding with revenues from Europe that should have been Misha's to attract the bloodhounds. That verdict, a jury trial in, yes, New Jersey, yielded a verdict of \$7 million to Misha and

\$3 million to Lee, the ghostwriter. But the judge tripled these verdicts on the grounds that Daniels had deliberately committed fraud against her author and her ghostwriter, to \$22 million and \$9 million respectively. Daniels, who no doubt had suspected the story was bogus from the get-go, hired forensic genealogist Sharon Sergeant to run down proof of Misha's fabrications. Whatever might be said of



Dancing with wolves

Daniels's ethics or even her astuteness as chief executive officer and sole employee of Mt. Ivy Press (<http://tinyurl.com/og9o4vm>), she does seem to know how to go out and find talent. Sergeant quickly fetched up Misha's background: she was, as mentioned above, a Catholic girl who grew up in Belgium during World War II and had never gotten near a concentration camp, nor wolves, for that matter.

Daniels also resorted to the Internet (<http://tinyurl.com/q6mv6of>) to plead her case, in a deceptive manner quite the equal of her author's own incredible tale. Atrocities piled atop mendacity piled atop injustice

piled atop deception. It's all quite a story. As in all things Holocaust, be careful what you believe, and how firmly you believe it.

The news today is of an "award" in the busy courts of New Jersey of \$22.5 million to . . . Jane Daniels from Misha Defonseca a.k.a. Monique deWael. So much time had elapsed since the original award of that same amount in the other direction in 2002 that Daniels, the wronged plaintiff, had to file a new action to reverse the award to the original fraudster, rather than simply appealing that original award and having it vacated. The wheels of justice, like those of fraud, deception, and opportunities for mulcting a gullible public, turn but slowly. But the money awarded Misha in 2002 was taken back, or was in all likelihood never paid over in the first place.

So, at the end of the day, has justice been done? The entire notion of justice seems to fade away among packs of wolves such as play the main parts in this saga, which has so far taken more than twice the length of time that the entire Holocaust (remember the Holocaust?) itself took. The amount taken from one wolf and given to another has been rescinded. Both wolves have made plenty of money from the deal, and it would appear that they will be able to keep it.

Except for wolf Jane Daniels, she who holds the tainted claim to having put this entire caper together. The 2002 award of \$9 million from her to ghostwriter Vera Lee appears to stand. No doubt there will be numerous future actions with which the courts of New Jersey may busy themselves before that matter is settled, if indeed it ever is. But Vera Lee would ap-

pear, indeed, to be either an innocent or at least a neutral in this evil enterprise, and very much a victim of fraud perpetrated by Jane Daniels and her co-conspirators in Los Angeles. In any case, she seems to continue her own career of writing and publishing rather “above ground,” unlike the CEO of Mt. Ivy Press, who might be thought to have found it best to fade into obscurity with whatever millions she managed to hang onto from the Misha Wolves Caper.

Today’s report in the *New Republic* (<http://tinyurl.com/k2ptlo9>) of the latest, and one of the biggest, developments in this case ends with an arresting passage that includes one of the central claims of the account of the Holocaust that is protected by law in growing numbers of countries: “If ordinary German soldiers could take pleasure in bayoneting babies, if millions of people could be gassed and burned to ash, then why couldn’t a girl be raised by wolves?”

Indeed. This question is *so* very well asked. Maybe central aspects of the Holocaust story today swallowed by millions of people denied by law of any opportunity to hear any contrary view are fabrications fully as blatant and imaginative as Misha’s trek across Europe in the company of a nurturing pack of wolves.

It’s all so incredible.
Isn’t it?

NEWS AND NOTES by Bradley Smith

*** Zan Overall and I decided to run a classified ad in the *Daily Bruin* at UCLA. UCLA is where Zan holds his weekly Truth Tuesdays. We might be able to get the ad in because Zan would take it in to the office personally. Zan’s doing other stuff, I’m doing other stuff, and when this last Tuesday got here he called me from the Bruin front desk. I was on the street running errands here in town. We had more or less settled on a text, but now I was not clear how it read. We decided on a wording, a price—it was \$125—using my credit card there in the car. It would run for ten days. It appeared first on the 8th. This was the text:

Should the U.S. Holocaust Memorial Museum promote filmed testimony of Jewish *Sonderkommandos* who helped process Jews into gas chambers?
www.codohfounder.com

I wasn’t crazy about it, but as Sam Konkin used to say, sometimes it’s better to get it done than to get it done right. So I did what

Abraham does. Abe and I each know our limitations. I repeated myself. I wrote a letter to the editor-in-chief of the *Daily Bruin*, Ms. Jillian Beck. I thanked her for allowing the ad to run, and explained my reasons for placing it. Here is the letter. I copied it to the complete editorial staff at the paper so all could read it. A few days later we would copy it to hundreds of folk at UCLA, academics, and student orgs. There is at least one error in it. Ms. Beck is the Editor-in-Chief, not merely the editor, of the *Bruin*.

Jillian Beck, Editor
The Daily Bruin
jbeck@media.ucla.edu

Date 15 May 2014

Ms. Beck:

I want to thank the *Daily Bruin* for running a small advertisement in the *Daily Bruin* classifieds (the Personal section) beginning with the edition of 08 May 2014.

My experience suggests that there will be those on your campus, and elsewhere, who will think the *Bruin* is mistaken to allow the ad to run. If that turns out to be the case I suggest (forgive me) that you ask those persons—students, academics, or off-campus special-interest entities—to clarify for you what they perceive to be wrong in allowing this simple question to be asked.

In the Mission Statement of the *Daily Bruin* we find that the Board believes that an independent student press is critical to a well-informed student population. That it is committed to “a responsible and clear analysis of relevant events and news items affecting the lives of those we serve.” A sound commitment and a sound ideal.

The final paragraph in your Mission Statement includes these words: “Editorials are intended to serve as the jumping [off] point, and not the conclusion, to discussion.” I agree. I am not so certain, however, of the academic community on the UCLA campus. As a matter of fact, I wonder if you

could find one professor on your campus who would publicly support asking the question that I have asked with our ad?

The ad asks for clarification of one issue: "Why are some German collaborators hunted down for prosecution and prison while protesting their innocence, while others can confess on film to the fact that they collaborated with Germans in processing Jews for the gas chambers and be left to live out their lives as "normal" folk?

We are asking why the United States Holocaust Memorial Museum, when judging the responsibility of those who collaborated with Germans in the mass-murder of Jews, does so under a double standard. Some collaborators are guilty though they plead their innocence, while others are treated as if they were innocent while testifying on film to their guilt. Why is that? I believe this is a "jumping off" place for opening a discussion that is routinely, even purposefully, evaded on the American university campus.

For example: see the eyewitness testimony of Sam Itzkowitz who testifies on film that he built gas chamber doors at Auschwitz so that the mass-murder of Jews could be carried out efficiently. See: <http://tinyurl.com/nqxn5p6>

In my view, asking this simple question would lead ultimately to the Israeli-Palestinian conflict and in a fundamental way to all the issues in the Middle East that so exercise those who govern, and are the primary beneficiaries of, the American Empire. What do you think? I'm willing to be convinced, via a free exchange of ideas, that I am wrong about any or all of this.

Sincerely,

Bradley Smith, Founder
Committee for Open Debate on the Holocaust

T: 209 682 5327

Web: www.codoh.com

Email: bradley1930@yahoo.com

Blog: www.codohfounder.com

*** **Students For Justice in Palestine (SJP)** is a student organization devoted to creating an open debate on the Israeli/ Palestinian catastrophe. It is gaining a substantial press. At the same time the SJP studiously avoids the Gas Chamber question. I understand that they mean to avoid the charge of being Holocaust Deniers. They do not understand, or more likely are too fearful to accept the fact, that it is the Gas Chamber story that is the Hebrew Miracle Weapon, without which the entire Zionist/Israeli/Jewish House of Cards would collapse overnight. The Gas Chamber narrative is the core weapon of that enterprise.

The brain is forcing me to recall that some ten years ago I was invited to speak to the student directors of a Muslim student group at UC San Diego. I would speak to them, and they would decide if they were to invite me to speak at a large, public affair. That night there were about a dozen young men in the room. I made no plan whatever for what I was going to say. I no longer remember why I was so distracted. I rambled around for half an hour or so. I went over how the story is suppressed and censored but made no serious connection with the Palestinian equation. It was a brainless exercise on my part, the young men saw it for what it was, and after-

ward I was told that they would not sponsor a public presentation for me.

Nowadays I would do it differently. I would make a serious attempt to act as if I'm awake.

*** Here is one of the texts I "tweeted" this month. There are 159 persons "following" my tweets. Not much of a showing. Busy with other stuff.

"Of 10 Jews today maybe 3 will worship God, but 9.999 will worship Jewish suffering and the Holocaust"
<http://tinyurl.com/ntrz5xs>

*** I have lost a lot of hours over the last three months trying to set up a bulk e-mail program using an Indian source. A source that will not get hysterical when they start to hear from special agents threatening to use the Hebrew Miracle Weapon to shut them down. It still is not working. Not the end of the world, but a real loss of time.

*** *Veterans Today (VT)* has printed an article titled "The Department of Delay, Deceit, and Dumb Disorder." It addresses the growing scandal at the VA hospital system over charges that the system is riddled with dishonesty, inefficiency, ineptitude, and that a number of VA hospitals have been falsifying records.

There is also the observation that: "The number of injured veterans returning from our recent wars has grown substantially, in part because so many lives of the severely wounded are being saved

Continued on page 9

Russia and the Holocaust Ideology: What Is the Future of Holocaust Revisionism in Eastern Europe?

by Paul Grubach

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In 2009, then-reigning Russian President Dmitry Medvedev and Israeli President Shimon Peres issued a joint statement, clearly demonstrating how important the Holocaust doctrine is to Russia's national patriotic ideology, and in turn, to its foreign policy in Eastern Europe and the surrounding regions. They stated: "We express our deep indignation at attempts to deny the great contribution that the Russian people and other peoples of the Soviet Union brought to the victory over Nazi Germany and also (attempts) to deny the Holocaust of European Jews."

It is important to note that this statement was issued on the heels of Eastern European movements that honored those that fought alongside the Germans in WWII. Clearly, the Kremlin sees the threat that Holocaust revisionism poses to the political ideology that they promote and depend upon. Although Russia supplies and backs Israel's enemies, on the issue of the Holocaust mythology there is convergence of interests between International Jewish Zionism and Israel on the one hand, and the Russian government on the other hand.

With this in mind, it should come as no surprise that in early May 2014; Russian President Vladimir Putin signed a law that renders "denial of Nazi crimes" and "distortion of the Soviet Union's

role in World War Two" criminal offenses which are punishable by up to five years in prison. The Kremlin leaders are astute enough to realize that the Holocaust doctrine is indeed "Russia's baby." The Holocaust and the Russian patriotic view of WWII are intimately linked. If you disprove and trash the Holocaust, ultimately the whole Russian patriotic view of WWII will be dragged into the garbage can along with the Holocaust.

The Kremlin's "reasoning" goes something like this: "Well, yes, Stalin did oppress and commit crimes against Russian and Eastern European peoples. But the Nazis were far worse, as they mass-murdered six million Jews and millions of non-Jews. So, yes, even though Stalin committed his crimes, in the end Stalinist Russia was a benefit to humanity because it saved the world from the far greater menace of murderous Nazism."

One can now plainly see why Putin would outlaw Holocaust revisionism: it is a direct threat to the ideology that "justifies" and "legitimizes" his government and political agenda. Indeed, a Revisionist repudiation of the Holocaust ideology would allow another reappraisal of the crimes, atrocities, genocide and oppression committed by the Stalinist regime. The end result of such historical revisionism would be the demolition of a pillar

of Russian patriotic ideology, and the worldwide realization that Stalinist Communism was more oppressive and evil than National Socialism.

Furthermore, the Putin government needs to use the Holocaust as an ideological weapon against those non-Russian ethnic groups (such as the Ukrainians) that backed the Germans during WWII and are presently in conflict with Russia. We saw this in the recent conflict in the Ukraine. Russia's Ukrainian opponents were depicted by Russian officials as "rampaging neo-Nazis" who wanted to "create a new Auschwitz."

Even the bitter intellectual opponent of Holocaust revisionism, Deborah Lipstadt, admits that Stalin killed more people than Hitler. If you disprove and discredit the Holocaust in the eyes of the world, then Stalinist Russia arguably takes the place of Nazism as the most sinister and brutal tyranny the world has ever seen—and this would be a severe blow to Russia's national image and its foreign policy in Eastern Europe and the surrounding regions. In a word, Holocaust Revisionism could end up demolishing the very ideology that the Putin government promotes and depends upon. It is for this reason, I believe, that Putin outlawed it.

More generally, we can now see why the Holocaust mythology may survive and thrive for many more

years to come. Although it can be disproved by reason and science, the Holocaust doctrine continues to service the political, economic, social, and psychological needs of very powerful Jewish and non-Jewish power elites worldwide. For this reason, Holocaust nonsense may have a very bright future.

But lo and behold! Russia's outlawing of "Holocaust denial" may

have a different effect upon those Eastern European peoples that are currently in conflict with Russia and who backed the Germans during WWII. Russia's criminalization of Holocaust Revisionism could spark in these anti-Russian ethnic groups a renewed interest in debunking the Holocaust, as the latter may correctly see that the Holocaust ideology is simply an ideo-

logical weapon of one of their enemies, the Russian government. So, why shouldn't these anti-Russian ethnic groups debunk an ideology that is used against their people and country?

In conclusion, no one can predict the future with certainty. Only time will tell how Holocaust Revisionism will fare in Eastern Europe and Russia's neck of the woods.

Spielberg and Me—In It Together

by Ezra MacVie

Around the age of fifty, Steven Spielberg discovered the thing he was put on this earth to do: tell the story of the Holocaust, the subject of his movie *Schindler's List*, which reaped seven Oscar Awards. In this monumentally successful Jewish billionaire, the Holocaust According to Spielberg found a truly mighty champion, and he has served his avowed purpose at least as well as it has served him.

I was just a bit over sixty when I discovered the thing I was put on this earth to do, and lo and behold, it's the same thing Steven Spielberg was put here to do: tell the story of the Holocaust, as I had recently discovered it actually to be, an account starkly in contrast not only to the Hollywood billionaire's version, but to the version that I had avidly studied and gullibly accepted all my life up until that point. I am, of course, no billionaire, my epiphany netted me not even one Oscar, nor any money whatsoever, and like Holocaust revisionists everywhere, I have grown poorer over the years: Holo-

caust revision has been very bad to me.

In fact, the ill effects of Holocaust revisionism on me and so many others who see the truth as I do was most of what led me to my discovery of my purpose here in this vale of tears. The rest was the very, very rewarding effects "telling the story of the Holocaust" has had on Steven Spielberg, Elie Wiesel, Simon Wiesenthal, Abe Foxman, and the entire gallery of wealthy, famous charlatans who have fed on the very real misery and death experienced by the innumerable victims of National Socialist racial policy during World War II.

The crowning evidence of how very rich the slop in the Holo-hog trough is, and how plentiful, is the newest snout to join the grunting, slobbering herd so ravenously gorging on the mass suffering and injustice of seventy years ago: that of Barack Hussein Obama, 44th president of the United States. Not, of course, that he is the first Leader of Our Nation to feed off the grisly sanctimoniousness of "Never

Again"; it was, after all, President Jimmy Carter who created the Holocaust Memorial and Museum today looming over Washington's Mall and the conscience of America, a people and place that had no part in the events therein celebrated.

Obama made a pilgrimage to Schindler's project headquarters at the University of California on May 7 to accept an Ambassador for Humanity award to add to the Nobel Peace Prize he already has on his trophy shelf. At the occasion, Obama must have been the only person present who claimed, and frequently exercised, the right to order the killing of people with no need to even publish, much less prove, any particular cause for doing so. Others present may indeed have had, and exercised, a similar right, but only the evening's Ambassador for Humanity publicly claimed such a right. It's enough to make one wonder who next year's honoree might turn out to be.

President Obama, as the country's leading Democrat, will attend at least one fundraiser in Holly-

wood for his party. The Republicans of Hollywood (there are several of them, though most do not admit their membership publicly) had, up to just over a year ago, the very potent services of David “Stein” to promote and arrange their fundraisers and other social gatherings. But since David Stein’s (David Cole in real life) career of twenty years ago as a Holocaust revisionist was maliciously ex-humed by his former girlfriend, he

has become a leper to that hardy band of theatrical Republicans, and to this date they have not come up with anything remotely resembling a replacement. I predict they never will.

Perhaps Cole will replace himself as one of Holocaust revisionism’s clearest and most engaging personalities; I certainly could use the help in my widely unappreciated effort to oppose Steven Spielberg’s lucrative project to shape

information about the Holocaust to his liking and that of his vast, entertainment-starved audience.

One thing, however, I’m quite sure of: Steven Spielberg will make a lot more money opposing my views than I ever will opposing his.

More Oscars, too. You watch.

David’s book, *Republican Party Animal*, came out May 13 to rave reviews, all from pseudonymous critics.

David Merlin Addresses the Smithsonian Institution with Regard to Its Program Titled “Treblinka: Hitler’s Killing Machine”

Chancellor John G. Roberts Jr.
Smithsonian Institution
PO Box 37012
SI Building, Room 153, MRC 010
Washington, D.C. 20013-7012
To Smithsonian Channel:
contact@smithsoniannetworks.com

May 21, 2014

Dear Chancellor Roberts:

I have long enjoyed *Smithsonian* magazine and admired the Smithsonian Institution. Therefore I feel constrained to comment on the Smithsonian program “Treblinka: Hitler’s Killing Machine.”

One of the promotional clips was entitled, “Excavating a Secret Gas Chamber: The watershed discovery of Star of David tiles confirms the existence of Treblinka’s gas chambers and becomes the key to reconstructing the death camp’s sinister workings.” In fact, the film confused or conflated the Star of David with the trademark of the 125-year-old Dzewulski Lange

porcelain factory in Poland. The mark is actually a heraldic symbol known as a pierced mullet star.

A second promotional clip was entitled, “The Bones the Nazis Hid: A forensic archaeologist who investigates modern-day murders uncovers a mass grave that’s remained a secret since the Holocaust.” It turns out that the “expert” forensic archaeologist was excavating at the edge of a known and well-marked Christian cemetery. It seems that a day’s digging in three trenches produced 40 bone fragments. Your expert was unclear on whose bones these were, how long they had been buried, how many bodies were found (anywhere from 2 to 40 is possible), what killed them (odd to overlook for a forensic specialist), and whether any of the bones had been exposed to cremation (something very relevant to investigations of Treblinka).

Without further ado, the bones were put back into a hole and we are informed that this “proves” that

Treblinka I was “much more than just a labor camp.”

The program would have been a farce if it were not for the profound seriousness of events at Treblinka. At best, this recent “forensic investigation” revisited the Soviet efforts of August 1944 and the investigation of Judge Zdzisław Łukaszkiewicz in November 1945 and August 1946. This program does no credit to the Smithsonian Institution. I hope the Smithsonian will act to either correct the errors in “Hitler’s Killing Machine” or disassociate itself from this Show. It has a moral obligation to do so.

Sincerely yours,

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Palestinian Professor's Trip to Auschwitz Sparks Needed Debate

by Ray Hanania

When Mohammed Dajani Daoudi, a Palestinian professor at Al-Quds University in occupied Jerusalem, organized a trip for his students to visit several former Nazi concentration camps, he sparked an important debate.

Unfortunately, the debate has been one-sided focusing on Arab denial of the Holocaust while ignoring Israel's denial of its oppression of Palestinian rights.

The Holocaust did happen. More than six million Jews were murdered in gas chambers and their remains were incinerated in ovens.

So why do some Arabs deny the Holocaust? Most are angry because they believe the political movement of the Jewish people, Zionism, exploited the Holocaust to browbeat Western audiences into sympathizing with them over the Palestinian cause.

Many Arabs and Muslims just don't believe the Holocaust happened. They think it is a lie. But for most, the denial of the Holocaust is more about anger than rejection of a historical fact. When you get beyond the anger Arabs and Muslims have against the hypocrisy of the West and Israel's war crimes against Palestinians, most Arabs know the Holocaust did happen.

What they don't get is that the Nazis hated the Arabs as much as they hated Jews, but never got around to exterminating them because Adolf Hitler's Third Reich never lasted the thousand years he intended. It is a certainty that Hit-

ler's racial superiority would have eventually targeted the Arabs and Muslims, as it did more than 12 million other non-Jews, Slavs and Russians during the war.

That human beings abandon their humanity when it comes to their enemies is a sickness that results from conflict. Many Arabs have rejected the Holocaust and Jewish suffering because of the intensity of the endless Middle East conflict.

Arabs wonder how a people who suffered so much could so easily turn around and brutalize another people. Israel is not gassing Palestinians. Israel is not incinerating their bodies. Israel is, however, engaging in the oppression of a people purely because of their religion. Palestinians are Christian and Muslim, not Jewish. Israel is trying to force them out of the Holy Land so it can create a "Jewish State."

Many Israelis do not want non-Jews, especially Arabs, to live in Israel.

They want to force them to leave. So they have massacred thousands of Palestinians. They have jailed tens of thousands of civilian Palestinians in the Israeli prison Gulag. They have denied basic human and civil rights to Christian and Muslim Arabs. They have taken Christian and Muslim lands. They have expelled Christians and Muslims from Israel and from the Israeli-occupied West Bank. They have built a wall around the Palestinians and placed

gun turrets and armed military checkpoints throughout. The Israeli-occupied West Bank is an open-air prison of brutality. But it is not the same as the Holocaust.

What Israel is doing to Palestinians cannot be compared to what the Nazis did at Auschwitz-Birkenau or Krakow. Yet that does not justify Jews closing their eyes to what their own people are doing to the Palestinians. It doesn't justify Jewish denial of Palestinian rights.

Denial exists on both sides. It's a sickness that comes from a conflict that feeds extremism and grows hatred. We have to stop it on both sides.

Professor Dajani was right to teach his students about the Holocaust. When Arabs understand the Holocaust, they can better understand how to correctly portray Israel's atrocities against Christians and Muslims inside Israel and in the Occupied Territories.

But the debate Dajani sparked has been truncated. The discussion should be expanded. It's true that during World War II, some Palestinians invoked the Biblical proverb "The enemy of my enemy is my friend" and some allied themselves with the Nazis. But no one knew the extent of the atrocities being committed in the concentration camps.

Thousands of Arabs fought during World War II wearing American and British uniforms to defeat the Nazis. My father and uncle were among the American soldiers

who fought to liberate Auschwitz and other Nazi death camps. Professor Dajani's trip to Auschwitz was only one part of the story. While Professor Dajani's students learned about the Holocaust, an Israeli professor took his Jewish students to learn about the Nakba. The Nakba is the Arab term symbolizing the Israeli defeat of the Palestinians and the occupation of Palestine's land during the 1948 war.

The Nakba also refers to Israeli brutality against Christian and Muslim Palestinians inside Palestine. That suffering is denied by many Israelis and Jews, and it is

just as immoral as denying the Holocaust.

So intense is the hatred of Palestinians by Israelis that Israel has adopted laws to prohibit Palestinians from showcasing Israel's atrocities. It is a crime in Israel to talk about, promote or commemorate the Nakba.

Israelis can deny what they do to Palestinians. But Palestinians cannot deny what the Nazis did to Jews. The two issues are unrelated, but are both crimes.

I hope the debate over Dajani expands to include Israel's hypocrisy. Maybe it will help Arabs to become more strategic in addressing Israel's atrocities and violations of

Palestinian civil rights. We don't need Holocaust denial to fight Israel. In fact, embracing the Holocaust and recognizing it for the inhumanity that it was is the first step in exposing the extremism that continues to grow in Israel.

Ray Hanania is the managing editor of The Arab Daily News at www.TheArabDailyNews.com

I like this article, though in the end Hanania caves before the challenge of questioning the gas chamber stories. The stories that are used consistently to morally legitimate the issues he addresses here.

NEWS AND NOTES Bradley Smith

Continued from page 4

by advanced medical procedures in the field and in hospital.

Here, without reason, the brain recalls Ackerman (he was from Kentucky) taking a machine-gun slug in his right hip on a forested mountain ridge in North Korea. Our medic had shot him with a pain killer and Ackerman was resting quietly in the dirt and leaves waiting for a helicopter to get him off the mountain.

Why does the brain come up with this one? No idea. It happened sixty-three years ago. Ackerman was in no danger of dying from his wound. He was in no pain, and the helicopter did arrive at a clearing some hundred feet down the slope behind us. I appear to have no personal responsibility for memory. The brain does memory on its own.

Regarding disorganization and corruption at the VA, I have to say that that has not been my experience. I did not use VA services for

more than 40 years until 2008 when I went into the Chula Vista VA clinic to get a shot in the left knee for the pain and the very alert Chinese lady doctor spied a small swelling in my throat. She set up an appointment for me at the La Jolla hospital where they were well organized, diagnosed the cancer, and took care of business with chemotherapy and the rest of it. Same thing all over again in 2012. And then last year there was the stroke, and the VA very quickly and efficiently did what they could in response.

The San Diego VA is responsible for some 50,000 individuals. They can't get everything right. I've been on the back burner for spine surgery for eight months now. Nothing whatever has happened. Turns out my primary care doctor forgot to make the initial appointment, and I was careless and busy and did not follow up. It's

in the works now, along with some other stuff.

My politics being libertarian and in favor of "small government," I nevertheless take all the help I can get from the State each time the cancer knocks. I'm doing it again now. If mine were an idealistic nature I might consider refusing such aid because others have to pay for it. But my nature being what it is, I accept the help of the State (you folks) when mortality appears at the door.

***** Nine Banded Books:** I don't think I have yet mentioned anywhere that NBB is going to publish my *A Personal History of Moral Decay*. The title refers to what was happening in the life before I discovered Faurisson and Butz, the days when everyone understood I was a swell guy, before that time when I fell from Grace

with all the Best People here and abroad.

Nine Banded Books is the work of Chip Smith, who kicked off his publishing company with my *The Man Who Saw His Own Liver* a couple three years back. This will make four books of mine to have been published. A small accomplishment for a professional writer. But then, I'm not that.

I have paid almost no attention to promoting any of the books. I am especially reminded of this by observing how David Cole is promoting his own new book, *Republican Party Animal*. He's being professional about it from beginning to end. And that means he is putting all his attention, his energy, his writing skills, which are formidable, into promoting his book. He's a natural professional.

I wrote the stories being published in *Moral Decay* over a period of 20 years, a period that ended more than 30 years ago—in 1980 to be precise. The title refers to the fact that after personally experiencing a series of hallucinatory “daydreams” for two decades, my attention was caught one dramatic afternoon in the Los Angeles Public Library where I read a few hundred words in Arthur Butz's *Hoax of the Twentieth Century*. That was thirty-four years ago. I wrote about it in the opening chapter of *Confessions of a Holocaust Revisionist*. The dramatic, at times melodramatic and always inexplicable daydreams were largely over. And now here I am. Nothing for it?

As a publisher, Chip is not interested at this time in the work I have done on the Gas-Chamber Taboo, but in how I walked through the subjective life in those hallucinatory days when I was still primarily focused on the inner life.

If such a thing exists. Is there more than one life in the life of the individual? Anyhow, any or all of the primary stories in *Moral Decay* can be used to challenge the character, perhaps the sanity, of the author. “This guy is off his rocker.”

For my part, I was deeply interested in what I was seeing.

*** **James Cleveland** sends me a note that between us got lost and now with the passage of time is not relevant. But there is one comic aside.

“Revisionist leaders in general have showed steely reserve in keeping at their posts, revealing little of themselves and their personal lives. This has added greatly to the field's professional-ism but many patriots have felt themselves faced with a Hobson's choice—or Sophie's choice, so to speak—total dedication to the work, or a happy normal home life.”

And then this note: “David Merlin's list of Anne Frank relatives got me digging into genealogy. Anne's Frank's stepsister (still alive and mining the Holo-hoax full-time) was related to renowned musicologist Karl Geiringer, whose mathematician sister married Ludwig von Mises's scientist brother. Strange, isn't it, how the best and worst are connected?”

*** **Carl writes from France:** “Dear Bradley, I am not particularly smart but I don't get the point of your “Sonderkommando” campaign. And when I don't get the point then it is likely that many others don't get it either. If there wasn't any gas chambers, there wasn't any Sonderkommandos either.

“Even if your dwelling on the contradiction in the holocaust lobby

heroizing these (imaginary) gas-chamber helpers may raise an eyebrow among the knowledge-able, I fear that this theme turns off several more in the majority that have a minimal knowledge of the holocaust story. ‘Don't they have better arguments than this? And what did this prove?’ would be my question if I would come onto this out of the blue.”

I've been wanting to clear this up. Carl got to me at a good moment. Re the no-gas-chambers-no *Sonderkommandos* comment: This one is wrong. Gas chambers or not, there were work Jews (*Sonderkommando*) all over the place, at every significant camp that I am aware of, to follow the orders of their German supervisors.

But re my dwelling on the contradictions inherent in the Industry promoting the Gas-Chamber *Sonderkommando* as heroic victims, I do need to make it clear what I am about. There is more than one point to make.

The USHMM promotes the Gas-Chamber stories as being real, and the testimony of *Sonderkommando* who worked in and around the gas chambers as being honest. That is, those work Jews collaborated with Germans in the mass gassings of Jews. According to the Museum.

Unlike the USHMM, I find the Gas-Chamber story to be a hoax (thank you, Professor Butz), and that the *Sonderkommando* who testify on film that they worked in and around them are liars. At the same time, the Museum presents their filmed testimony as being truthful. Therefore those work Jews must be guilty of collaborating in the mass extermination of Jews.

The Museum cannot have it both ways. If the Museum is going to exploit the filmed testimony of work Jews who claim they collaborated with Germans in the extermination of the Jews, those work Jews, those *Sonderkommando*, are guilty of war crimes and should be prosecuted. That's the USHMM's own logic. But the Museum makes an exception for work Jews. Why?

For example, if you were a German working as a cook at Auschwitz and it can be shown that you were able to see the smoke from the crematoria (which did not exist), you will be charged with collaborating with Nazis—in short, a war criminal. Yet a Jewish *Sonderkommando* can testify on film that he helped build steel doors for the gas chambers at Auschwitz and he is innocent of all wrongdoing. His sick behavior is not even mentioned. Example: the eyewitness testimony of Sam Itzkowitz who testifies on film that he built gas-chamber doors at Auschwitz. **Error! Hyperlink reference not valid.**

I do not believe that Sam is a war criminal. I do believe he is a liar. And that it is obvious he is a liar.

The Museum holds to the line that Sam is telling the truth about collaborating with Germans, and then holds that he was a victim of the Germans so did nothing wrong. It is the German who cooked for Germans and Jews alike who is the war criminal. So obvious.

It's a multi-sided proposition that I am forwarding. I would like someone to give me a simple way of making it clear.

*** **Dieudonné M'bala M'bala** is the French comedian who in 2003 performed a sketch on a TV show about an Israeli settler whom

he depicted as a Nazi. Critics argued that he had “crossed the limits of anti-Semitism.” Dieudonné refused to apologize and denounced Zionism and the Jewish lobby.



Dieudonné M'bala M'bala.
His *quenelle* signature: an inverse “Nazi” salute?

In 2008 he honored Robert Faurisson personally before a large theater audience. In one of his shows in 2008, Dieudonné described Holocaust remembrance as “memorial pornography”. A catchy phrase, which some of it is. He was subsequently convicted in court eight times on anti-Semitism charges.

Dieudonné has been banned from mainstream media, and many of his shows have been cancelled by local authorities. Active on the internet and in his Paris theater, Dieudonné has continued to have a wide following. His *quenelle* signature gesture became notorious.

After Dieudonné was recorded during a performance mocking a Jewish journalist, suggesting it was a pity that he was not sent to the gas chambers (that one is a little rich, but you have to hand it to him on principle), French Interior Minister Manuel Valls stated that Dieudonné was “no longer a comedian” but was rather an “anti-

Semite and racist” and that he would seek to ban all Dieudonné's public gatherings as they amounted to a public-safety risk. The ban on his shows has been upheld by French courts.

M'bala M'bala's web site is here: www.dieudosphere.com

*** **The CODOH Forum:** A long-running thread on the Forum addresses how to “Deny” the Holocaust. “Astro3” ended one post with some novel reflections:

“In my experience, one only gets the opportunity for a very short sound bite. ‘The H’ is a mind-trap, a steel trap that closes and terminates discussion. The ‘wicked Nazis’ and the ‘poor Jews’ –

“A Revisionist needs Power of Heart to withstand the hurled accusations ‘Nazi! Anti-Semite! Hater!’

“Maybe this whole topic is more about enchantment than it is about science. Beside the swimming-pool at Auschwitz is a notice in Hebrew ‘this is not a swimming-pool.’ That says it all. People have really believed the notice in Hebrew. We are here to break the enchantment. ‘People it does not exist! It never happened!’

“We violate that which is sacred, yes. But I'm saying, or I think I am, we break that spell using chemical and rational logic. Where did the spell come from? We live in a war-maker civilization where the Primary Myths are the war-ratifying illusions. Deep passions are locked into them and that's why you get vilified by denying them.”

The H. story is more about Enchantment than history then, or science, and it calls for a Power of Heart to stand against it.

Is this man a writer or what?

*** Another “mass shooting.” This time by a UC Santa Barbara student. New calls to ban guns in America. I live in Mexico. Guns are very strictly banned here. Last year some 17,000 Mexican citizens were killed by guns. Good folk have no guns, but all the bad guys who want guns or need guns for their work have guns.

*** Deborah Lipstadt writes in *The Tablet* <http://tinyurl.com/ketpf29> “that a school district in Rialto, California, assigned 2,000 8th-grade students to write an essay on whether or not they believe the Holocaust was ‘an actual event in history, or merely a political scheme.’ She fears that “this is the greatest victory for Holocaust denial in well over a decade, if not more.” Not to worry, Debbie. The teachers and administrators of the Rialto school district soon learned that they would either cancel the assignment or have their lives in education cancelled. Eighth-graders are just too young to deal with the history and politics of such an immense collection of stories.

At the same time we learn that in Israel the Education Ministry and *Yad Vashem* have unveiled a new curriculum to teach the Holocaust starting in kindergarten! <http://tinyurl.com/m7fj3n9>

The Rialto school district has a long way to go. Eh Debbie?

*** **“How Careless of Goya to Lose His Head.”** That’s the title of an article in the *New York Times* arts section. It’s a good title. The article addresses an opera being presented called “Facing Goya.” The author is James R. Oestreich. I’m not interested in the opera (I

grew up in South Central Los Angeles where they used to do the riots), but I am caught by Oestreich’s title.

The other night, trying to straighten things out in the office here, I came across a carbon copy of a story I wrote on the typewriter back in the 60’s titled “The Black Monk, the Great Hog, and the Lady from Lebanon.” Terrific title. No?. It compares favorably with Oestreich’s title. Mine is a good story, but the last page is missing. I don’t know how it ends.

Why is my interest caught up by titles here? I woke up early this morning thinking about my new book, *A Personal History of Moral Decay*—I’m going to refer to it from here on out simply as “*Moral Decay*”—and some of the stories that could have been in it if I could find them. The “Black Monk” is one of them.

My interest in the publication of *Moral Decay* is growing. Chip Smith originated the concept. He took care of it from beginning to end, with a minimal input from me. This book represents what I would have been writing all these years if men like Faurisson and Butz had not interfered so deeply in my personal life. Some of you will probably like this new book. Next month I’ll be able to tell you how to get a copy. I’ll be interested in hearing what your reaction to it is.

Until next month then.

Bradley

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The Evil Muse of Bradley Smith

by Ann Sterzinger

This is an astounding turn of events. My new book, A Personal History of Moral Decay, has been reviewed in Taki's Magazine. This is a cultural event, if you will, that is a first. A book written by a Holocaust Revisionist being reviewed and reviewed positively, in one of the premier intellectual and cultural publications in the United States of America. Who has ever heard of such an event? Am I missing something?

June 18, 2014

Sometimes a book is so rich and alive that through a kind of synesthesia it makes you rethink your crotchety opinions about other art forms. Bradley Smith's new book, for example, *A Personal History of Moral Decay*, weaves the texture of life so clearly that it almost made me like postmodern art.

It's a series of autobiographical stories that detail a young writer-type's grueling thirty-year search for his muse. I was walking down a hot Chicago sidewalk a couple of

weeks ago, thinking about the manuscript; it wasn't due to publish till this Monday, but I'd been helping Chip Smith of Nine-Banded Books (which also published my novel NVSQVAM) with a proof-read of the final edit (I think that's all of the disclosures out in one sentence), and the close work with Bradley Smith's gently accomplished prose had me in a fair-minded mood.

Millions of threads make up the tissue of a scene as simple as fighting with your roommates, as captured in the funniest story in the collection, "The Last of the Romans":

"This is the last time I pull this caper with you, Marlow. Do you know we could get arrested for this? Do you want to go to jail for stealing a cow's brain? Now that you stole it, you eat the goddamn thing. It takes a dumb goddamn wop to steal an item like that."

"Don't call me a wop," Marlow says. "I'm the last of the Romans. I

don't have any connection with the wops."

With such music rattling in my brain, and the texture of the street rolling in my senses, I passed an art gallery whose window was devoted to one of those sleazy MFA [Master of Fine Arts] visual artists who devote their careers to the study of texture as a concept—slopping paint around at random, sticking twigs into it, then spending the bulk of their time writing "artist's statements" to justify it. Normally I have no patience for an "artist" who's never learned to draw, but hey, maybe there's something legit in this other study of texture, too ...

Nah. Not the way they try to fake it. Bradley Smith has wrangled words for fifty years to get the real thing. The MFAs have only stumbled on a theory that happens to be correct despite their laziness. Texture is the great thing to capture in art, but not in the leisurely abstract. Since painters quit learning technique, literature is the last art form

standing that can simulate such complexity.

This is because writing is harder to cheat at—though now most writers are foolishly trying to do an end run around skill in that field as well; Chip Smith (no relation outside of publisher-author) describes *A Personal History* as “a good read that reminds us of how a man wrote and lived before writing-workshop culture became entrenched.”

Bradley Smith went through the mill to get his chops the old-fashioned way, and the quest to find his subject was even more brutal. The stories from the early years in *A Personal History* paint the young author as a stubborn loser. None of his friends, relatives, or women had anything but disparagement for his writing, and not without reason: it was about his own navel. He lived with his parents when he wasn't shackled up or on an adventure, filling mountains of notebooks and filing cabinets with what never amounted to more than writing practice, an insane persistence that bore no fruit till after his fiftieth year.

Most people—those who wouldn't have given up in self-despair—would have seized upon the first couple of possible motifs he came across: he accidentally killed his baby brothers, for starters. He fought in Korea, he spent years training and fighting as the lone blond bullfighter in Mexico; he tried to be a war reporter in Vietnam, and he was prosecuted for obscenity.

He wrote about all these things, but all just for practice, waiting for the muse.

And oh, it would arrive. But the grand revelation brought only the fear of further loneliness: most of Bradley Smith's friends and lovers

were Jewish. And his muse happened to come in the form of a weaselly-looking little man at a libertarian convention who was passing out brochures about Holocaust revisionism.

And that is where the needle scratches the wax. Where the decent people run away.

Against his will, terrified, Smith was haunted by the possibility that there was no evidence for things like murders by gassing in World War II. He began to look into the matter, and found that some respected researchers had admitted that the famous gas chamber they show to tourists at Auschwitz was actually made in WWII for what it looked like: a shower and bomb shelter. The locks on the “gas chamber” opened from the inside. The longer Smith looked, the more he was pressed to admit that here, in this crazy place, he had his muse.

He also had death threats in his future. Worse, he would face his loved ones' grave disappointment in him, in his failure to accept what every good person believes. His muse was a demon.

But he also began to have an audience. He didn't only get attention from the conventional historians who hated him; there were the revisionists, too ... some of whom were adding to the store of human knowledge, and others who, unfortunately, lived the “denier” stereotype.

As the serious revisionists—none of whom deny that the Nazis hated Jews, nor that they shot or let starve plenty in concentration camps—will admit, there are dishonest folks with agendas on their side as well.

The infamous “Jewish revisionist,” David Cole/Stein, in his re-

cent, hilarious memoir *Republican Party Animal*, expressed his vein-popping frustration with both sides: the conventional historians went bonkers when Cole refused to “admit” the fake gas chamber at the Auschwitz museum was real ... but when he tracked down what appeared to be an actual Nazi gas chamber hidden away in France, the revisionists went just as bananas.

Even Smith, in some of his writings, gets almost as emotionally overbearing about the poor, slandered Germans as Holocaust Industry true believers get over the myths about pants made of skin. Smith is zero percent German-American, however, with no dog in the fight, and I suspect that like any literary writer he gets embarrassingly het up over unfairness, especially when it's not about him.

But to paraphrase the “moderate revisionist” Samuel Crowell (really a generalist, who's moved on to a brilliant study of Shakespeare) in *The Gas Chamber of Sherlock Holmes*: Conventional historians are not part of a conspiracy any more than the average Jerry was. They've accepted a narrative that began as mass hysteria, which was a perfectly human response to the chaotic, narrative-poor horrors of war.

This reviewer is not an historian—though I tend to lend an ear to people who present facts over those who present hysterics—and I don't know enough to agree with either side. Nor will I cite the First Amendment; if you need a legal writ to force you to respect differing opinions, then you're the kind of yahoo that Cicero used to say needed the fear of the gods to stop you from murdering everyone. Reading Bradley Smith is about

treasuring good writing, regardless of whether you deem the author's opinions worthy of your moral rubber stamp; see also Céline. But if you must have a moral, Smith earned every phrase the hard way.

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fic, and our writers don't get paid for their work.

You can get Ann Sterzinger's novel *NVSQVAM (Nowhere)* here: <http://tinyurl.com/q4utnke>

A Gathering of Galileos

by Jett Rucker

It took the Church a long time to decide Galileo Galilei's advocacy of heliocentrism (the idea that the earth revolved around the sun, instead of vice-versa) was heretical. Galileo was already 52 when he committed what turned out to be his signature heresy, and 68 when he was sentenced to life imprisonment with a ban imposed on everything he had written, and on himself against writing anything further (he wrote and published one of his finest works during the nine years he remained alive, under this ban).

The advancing age of many of the participants in "Academic Freedom: JFK, 9/11 and the Holocaust," held April 26 in a conference room on the campus of the University of Illinois at Champaign-Urbana, was apparent.

Visually the youngest participant was David Robinson, who was also the only academic present who had not by Conference time retired or been fired. Accordingly, his present academic affiliation was not stated in the write-up on him. Likewise, his presentation concerned a case in (breach of) academic freedom that closed before his career began, involved no people who knew him and no institutions he has ever been connected with, and concerned none of the

three subjects (911, the Holocaust, and JFK's assassination) mentioned in the publicity on the conference. It was interesting as history, but connections to today's issues were tenuous at best.

At 55, Kevin Barrett, Ph.D., also failed to qualify for the geriatric generality offered above. His academic career, mainly at the University of Wisconsin-Madison, does not seem quite that of a committed academic, if only by reason of the fact that he ran for Congress in 2008 from Wisconsin. Either way, his presentation, "Facts, Insults and Academic Freedom," played on the refusal of the University of Wisconsin to renew his teaching (English, French, Arabic, American Civilization, Humanities, African Literature, Folklore, and Islam—he is a convert to Islam) after he vigorously and publicly promoted the assertion that the events of September 11, 2001, were a government put-up job, and in no way involved any Muslims, in airplanes or elsewhere. He has since written extensively on the Holocaust tradition in a vein markedly similar to that in which he treats the events of 9/11.

The only non-American to participate, and his participation in any case was virtual, by Skype from his home city of London, was sixty-

seven-year-old Nicholas Kollerstrom, Ph.D., whose institution, University College London, fired him less than a year after his heresy, which was to publish an article in the September 2008 issue of *Smith's Report* titled "Leuchter Twenty Years On," concerning the famous investigations conducted in 1988 at Auschwitz by Fred Leuchter. Kollerstrom's presentation, "Research on the Holocaust Can Be Hazardous to Your Career," was immediate, personal, and got straight to the heart of the matter under discussion. Hazardous, indeed; today, Dr. Kollerstrom has no institutional affiliation. He probably couldn't get one if he wanted it.

Stephen Francis, the conference's facilitator, likewise got to the heart of the matter, but he did so as a "consumer" of history, not as a "producer" of it. That is, he did not claim the "license" that seems to be required to produce history, a doctoral degree and an academic post. Mr. Francis's livelihood came from activities not involving history, so he was not in the ranks of the professionally "wounded" that included Dr. Kollerstrom and two of the remaining three participants listed below. His presentation was titled "Getting History Right: There Should Be No Limits to Inquiry."

Whitney Abbe, Ph.D., retired from his academic career at the University of Georgia on the faculty of the physics department in 1978. Between the (purely) scientific nature of his subject and his retirement before he publicized his interest in academic corruption at his former employer, he also escaped the scathing that enveloped the veterans mentioned below. His presentation, "Violations of Academic Freedom at the University of Georgia," did not concern the Holocaust, nor either of the other issues advertised for the conference. It essentially concerned academic

politics and chicanery, not academic freedom.

The conference's "sponsor" might be said to be James Fetzer, Ph.D., a colleague of Dr. Barrett's at the *Veterans Today* website. Dr. Fetzer is a veteran in the conventional sense, of the US Marine Corps, and as a veteran of the academic-freedom wars, he clings to the title of McKnight Professor Emeritus at the University of Minnesota at Duluth despite his truth-seeking publications in the matters of the assassination of President John Kennedy, the events of 9/11, and the violent death of Senator Wellstone of Minnesota. Of his

many publications, an article on *Veterans Today* bears the particularly interesting title of "Anti-anti-Semitism and the Search of Historical Truth." His presentation, "Are there limits to inquiry? JFK, 9/11 and the Holocaust," quite thoroughly summed up the issues discussed at this conference.

It is a bellwether for good that Galileos may gather on a college campus today to present these issues. Since it was entirely a video(ed) conference, it continues to be, today, tomorrow, as long as it's hosted on an Internet server, right here: <http://tinyurl.com/obqcrrom>

Still No Laws in Italy against Holocaust "Denial" and None to Come

People may wonder why an otherwise emphatically "politically correct" Italy has no law against "Holocaust denial" or "negationism". This is indeed still the case, in spite of the European Union's 2008 "Framework Decision" calling for legislative harmonization in this respect throughout its territory. The EU-wide prohibition of anti-"Holocaust" revisionism by means of the sordid ruse of officially associating it with racial hatred and supposed dangers of violence inspired thereby remains in effect: [no, by itself it's without effect: individual parliaments still have to pass laws to put its contents into effect] (see, for example, the New York University Law School paper by one Laurent Pech, decidedly critical towards such harmonization: "The Law of Holocaust Denial in Europe: Towards a (qualified) EU-wide Criminal Prohibition" <http://tinyurl.com/lz2ezkl>)

It must be acknowledged that so far the political establishments of EU countries without specific anti-revisionist legislation have generally been able to make do with their respective anti-"racism" laws, which are enough to intimidate most prospective thought criminals. But the persistence of those few Italians who dare defy the H taboo [it is pretty normal here] is enough to set the Jewish lobby there clamoring from time to time for its enshrinement by parliament, despite the "problem" posed by the unequivocal protection of freedom of belief and speech provided by Article 21 of the Italian Constitution.

Below is a brief exposé on the subject by Mr. Giuseppe Poggi [author of the piece], in charge of the dynamic (and still legal) revisionist website Olodogma.com

Why the Italian Anti-"Negationism" Bill Will Not Pass

By Giuseppe Poggi

As I write, the Israeli lobby is maneuvering to "bring home 'again'" to the Jewish ghetto in Palestine as many hands as possible to take up rifles and help fill the ranks of the local army, the government there having already drawn even from among the Orthodox Jews! Fear is quite a powerful engine: the situation in Ukraine and the 4 deaths in Brussels on May 23 are making it huge. And desperation is still more powerful!

What with the wave of emotion following the Brussels murders and the always alluring pretext of curbing those who—with "negationism"—"incite hatred" ... "killing

the dead [sic] a second time”, it cannot be ruled out that there will be a new “push” for approval, in Italy, of an anti-“negationism” law. At present, passage of such a law has been impeded by the absolute indeterminacy [1] of the “offence”, its vagueness as postulated in the most recent text tabled in the national legislature, a bill which, in line with the Framework Decision against “racism” passed by the European Parliament in 2008, would punish revisionism if expressed in a manner likely to cause public disorder.

The Reason for the Rebuff to Come

It is quite unlikely that an anti-“negationism” bill will pass for a simple technical reason: in criminal cases brought against revisionists there would have to be appointed, as “expert witnesses”, exterminationist historians paid by universities, foundations, communities, etc. ... to dispute, with documentation, the “deniers” statements. That is the normal practice.

However, those history technicians *know* that they do not have the evidence needed to counter the revisionists and so, aware of their impotence, they themselves are opposed to the bill. What conventional historian with any sense would address the questions raised by revisionism? The miserable impression made by the Jewish Raul Hilberg at the first Ernst Zündel trial in Toronto (1985) has instructed the conformists, who are thus advised to steer clear of certain subjects! (On that sorry showing by Hilberg see Point 10 of Robert Faurisson’s paper “The Victories of Revisionism”, December 11, 2006.)

Never has there been a greater truth than the Maoist “Strike one to educate a hundred!”

So then, what technical experts will the public prosecutor, or the “injured party”, be able to rely on? None. And without such experts, cases against the “negationists” will not go ahead! (unless on the grounds that airing one’s doubts about undemonstrated “historical fact” constitutes an incitement to racial hatred, actionable under the 1993 anti-racist law—the “Legge Mancino”!).

For this reason alone, then, the anti-“negationism” bill will *not* pass.

If the nomenclatura of conformist historians had any scrap whatsoever of historical evidence for the alleged Jewish Holocaust, evidence valid for a court of law, they would be happy indeed to be appointed and paid lavishly to gloat before the bar as haughty experts in cases against “negationists”! But, aware of the *absolute* lack of such evidence, they pull their behinds back and fob off *their* job of combating “negationism” onto State employees who, by profession, know nothing about History and who, in order to “win”, identify “negationism” with “incitement to racial hatred”!

The disgraceful flight of the Holo-salaried historians was nailed down by the (exterminationist) Swiss historian and novelist Jacques Baynac in two articles appearing in *Le Nouveau Quotidien* (Lausanne) on September 2nd and 3rd 1996 entitled, respectively, “How the historians delegate the task of silencing the revisionists to the courts” and “In the absence of supporting documents on the gas chambers, the historians dodge the debate”. To close, here is a brief passage from the latter piece:

One must be grateful to Pierre Bouretz [2] for having finally dared to ask the key question, that of the extent of the scientific field of investigation and, consequently, the questions of the nature of scientific history and its method. For it is there, and nowhere else, that the deniers have set their trap for historians, who identified it in 1979 but, not knowing how to avoid it, abandoned their duty to ascertain reality and left the job of telling the Truth to the justice system. All the rest was but consequences of that, and today we find ourselves with a problem that goes far beyond that of the existence of homicidal gas chambers in the Nazi camps. Now it is the question of the knowability of the past that is being put. It is that of History itself.

1 - “Grosso [i.e. Carlo Federico Grosso, law professor at the University of Turin] on the other hand has expressed doubts about the bill currently under consideration in Parliament because of its generality, insofar as it refers not only to the Holocaust but also to several undefined events. A dangerous element in a structure like criminal law, which represents only the last resort: punishment is justified in the face of a concrete offence against something defined. Indeterminacy and the criminal law cannot go together” (“Negazionismo e Legge”, Moked website, “portal of Italian Jewry”, February 18, 2014).

2 - French philosopher, author of *Witnesses for the Future: Philosophy and Messianism* (“Negazionismo e Legge”, Moked website, “portal of Italian Jewry”, February 18, 2014).

NEWS AND NOTES

Bradley Smith

*** And then there's the business of my bank account. Last week the account was down to \$178. I was going to be in real trouble. I have all kinds of business expenses that come in and are paid automatically. If they start to bounce it will be one thing after another. I decided to make an internet appeal to online subscribers. There was no time to horse around. No time to wait and hope. I just said it. It had to happen quick. This is what I wrote.

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I NEED SOME HELP HERE.

Today if possible. If not today, the earliest you can.

What's going on? This morning the balance in my Bank Account stands at \$178.00. That's One Hundred Seventy-Eight. Clearly not your fault, but my own. The reasons? Donations have been off the last two, three months. Nevertheless, I could have managed those funds more carefully. I was obligated to manage them in a way that would work. But I didn't. And now the situation is what it is.

I've been working since 1984—some thirty years—to help create an open debate on the Holocaust Question. I'm not disappointed by having \$178 balance in the Bank. I didn't get into this line of work for the money. But today I find that I have allowed myself to get into a situation with funding that is impossible.

I have never done anything like this before. I won't go on about it. I think these few words make clear what the situation is today. If you

find the work I do has value, please take a moment to contribute online.

Thank you.

--Bradley

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I sent the above on Wednesday with the account balance at \$178.

Yesterday, Thursday, the account was at \$118.

Gulp!

Friday morning it's at \$930! The crisis is over. More donations will come in. I am getting messages telling me that checks are being sent. In short, I am okay again. Thank You to Everyone. Maybe the brain-swirl I have been living these last ten days will slow down.

*** My play, *The Man Who Stopped Paying*, was self-produced in Los Angeles in 1985 (my wife, who always saved money she earned from cleaning houses, helped with the funding), and was published by Nine-Banded Books in 2007 as a novella titled *The Man Who Saw His Own Liver*. Now it has been reviewed online. Out of the blue. This would not be anything special in ordinary circumstances, particularly at this late date, but the review is a singular piece of work. Nothing I have ever written, outside revisionist circles, has ever been treated as literature worthy of such generous attention until this moment.

The play itself got good reviews in the Los Angeles press, but it failed commercially from lack of imaginative promotion on my part. So why now? I don't know, but I was taken aback by the generosity, the attention to detail, and the sensibilities of the reviewer, a Texas lady named Anita Dalton who runs

the Blog she calls I Read Odd Books

(<http://tinyurl.com/mluy8am>). In this review I am treated to a banquet of observation and thought that I had no expectation of ever receiving. What follows are a few excerpts taken from this close-to-3,000-word review.

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The Man Who Saw His Own Liver

Anita Dalton

Bradley R. Smith is a living intersection of ideas that, on their surface, may seem mutually exclusive. But people and ideas are never wholly black or white. This played out vividly for me in terms of Smith's personal politics because I generally have little patience for most libertarian ideas yet could see at times where Smith was coming from and could sympathize with his point of view. I think that was because Smith didn't cloak himself in Randian-superiority.

[...] Smith discusses his life and his ideas in a manner that is confessional, almost Beat-like in style. He is a sort of holy outsider, a man who has dwelt on the fringes and remained true to his search for truth, no matter the personal and social costs.

Smith's personal life is just one portion of this slim volume. Smith discusses politics and religion in a very simple, straightforward manner. He detests the idea of paying taxes into a bureaucratic system he considers wicked, and Smith's ideas about bureaucracy are not anything new.

"[...] here in America it is the bureaucrats who manage the great welfare programs that protect the old and the poor and it's the bureaucrats who run the programs that produce thermonuclear weapons that hold hostage the poor and old in other lands. Who hold hostage the children What do you say to these bureaucrats when you know they are your friends and neighbors, when you know how decent they are?"

Smith can be amusing when he wants to be. One night, he fell asleep while in a Mexican jail holding cell and woke up to find someone had taken a dump on his foot.

"Squatting over some guy's foot when he's asleep, that's what men think is funny. It's one of those male characteristics that all over the planet testify to our universal brotherhood."

For me, I tend to think this is Smith showing us not only the man who saw his own liver, but he is also showing us his heart. There is a vulnerability to this book, as Smith reveals his weaknesses, his disgust and an almost innocent revulsion for the modern world.

The above cuts give off a full sense of Dalton's review. Again, as a whole, it is the most generous review that has ever been done on my work. Take a look at it: <http://tinyurl.com/mluy8am>

*** The VA is still in the news. The growing scandal over the poor organization and criminal misbehavior of VA bureaucrats around the nation. What Eric Shinseki, United States Secretary of Veterans Affairs, resigning, describes as a "systemic, totally unacceptable lack of integrity." My own experience these last several weeks is that each

appointment was followed through exactly on schedule, and that a new issue was followed up on immediately with the lab and the pharmacy. In short, my sense of things is that the San Diego VA is generally well organized. That the scandal has to do with individual, not all, VA facilities and their dishonest administrators.

Nine-Banded Books Where did it come from?

Chip Smith

In 2008 I launched Nine-Banded Books by publishing a slender novella by Bradley R. Smith. It was called *The Man Who Saw His Own Liver*. I didn't know what I was doing at the time and I



Chip Smith
(To your right)

still am not sure what I'm doing. I know I priced the book too high and printed too many copies. It never sold well, but that didn't matter to me. All that mattered was that I liked the manuscript and I wanted very much for it to exist so that some few readers might discover it and perhaps treasure it in the way that people sometimes do with books. It's heartening to see that *Liver* is getting some attention these years later. It really is a good

read. It's one of those books that sets a spell.

The backstory I might have mentioned before is that *Liver* wasn't my first choice. When I initially approached Bradley it was with the idea of publishing a different manuscript—a sprawling and never quite complete collection of autobiographical stories he had assembled over the years called *A Personal History of Moral Decay*. Bradley's concern was that the manuscript needed work, so we agreed, for the time being, to do *Liver* instead. It was a good place to start. The right place to start, I suppose.

As the years passed I would occasionally approach Bradley to ask if he wanted to go forward with *Moral Decay* and he would invariably respond in the same way by saying "it needs work." The last time this happened I was moved to go back and read the thing a bit more carefully with my best editorial instincts. It was true enough that it needed work, but only in the sense that all manuscripts require a bit of gingerly attention and investment. But the words rolled smooth as milk and honey on oats, and the stories had a strange and distinctive thematic resonance that only deepened on repeat.

What happened was, there came a point when I was moved to reflect on what I was reading and what I will say is that I knew it was a great book. Not a good book. A great one. I imagine I'll stand by that statement until I die. A thousand bad reviews couldn't dissuade me of this conviction. *A Personal History of Moral Decay* is a great book. I consider it a rare privilege to bring it into print.

But back to Bradley, the author. It was with a greater sense of ur-

gency that I approached him this time. I told him we needed to do the book—that it was important to do it now. I meant while he was still alive but I didn't say that. I told him it was good—I don't think I said it was "great" but that is also what I meant—and I tried to explain the reasons why. I dropped names like James Salter and John Cheever and Richard Brautigan and I said that the book was a throw-back to what such men once did on instinct, before MFAs and writing workshops and Oprah-branded book clubs and sentence-obsessed literary memoirs and feminist sensibilities descended to have their ruinous way with a world of letters that once teemed with immediacy and life. I said, or I might as well have said, that it was the sort of book that some few readers might discover and perhaps treasure in the way that people still sometimes do with books.

And Bradley, perhaps he sensed the urgency in my words. Because this time he said, "What the hell. It'll never be perfect. Let's do it, kid."

I love *A Personal History of Moral Decay*. It's one of my favorite books. You can order a copy through Amazon here:

<http://tinyurl.com/n6lce6w>

or directly through Nine-Banded Books. <http://tinyurl.com/nc2ove8> The cover design is by Kevin Slaughter and it is based on the old Obelisk editions of Henry Miller for reasons you may come to understand. I hope you'll buy a copy for yourself and I hope you'll buy another one for your dad. Here's a fine write-up from over at Taki's that artfully touches on the una-

voidable subject that I am now avoiding for reasons you're wrong to suspect.

Memento mori.

*** This is a note I made a couple years ago and it just popped up from the bowels of the computer.

Sally is an old, fat, mixed German shepherd. Tiffany is our long-hair grey and white cat. Turns out that Sally prefers bagged cat food to bagged dog food. This morning I watched the routine. When I put out the cat food for Tiffany, who was bawling for it, both she and Sally approach the bowl. Tiffany begins to eat a little and Sally, who weighs about 15 times what the cat weighs and towers over her, waits patiently behind Tiffany to finish. When Tiffany turns away from the bowl, Sally takes her turn, a demonstration of sensibility that I have to take to heart.

The update is that Sally is buried in a plastic bag in the dirt beneath a tree beside Irene's old house. Tiffany is still here and still howls for her food.

*** **Reading Dalton's review of *Liver*** is an event that made me wonder at its generosity, but it appeared at an odd time. My new book, *A Personal History of Moral Decay*, is to be published by Nine-Banded Books in a couple three weeks. On the one hand I want to send the review of *Liver* via the internet far and wide simply to get it in front of people so they can see that Smith is human in at least some of the ways other writers are. The problem is that if I circulate the *Liver* review as widely as it should be circulated, it will distract

from our promotion of *Moral Decay*. *Moral Decay* is the primary book to work with, not *Liver*. *Moral Decay* is promotable, and this time I am disposed to promote it. What to do? Go with *Liver* now, and do *Moral Decay* later? I don't know. I have to make a decision.

*** Back to the VA to find out what's what. They did a biopsy on a growth in the right groin. It is cancer, again, as we all understood. Now, after the biopsy, we know that it is still 80% follicular lymphoma, but now 20% B-Cell, a more aggressive strain of lymphoma. In this case it is associated somehow with the spleen. It took three trips to the other side and various appointments to reach this stage of info. With each trip to the VA in La Jolla I lose a full day from the work. On top of that I'm tired in a way that I have not been before and I lose time from the work lying on our bed.

Anyhow, I will begin chemotherapy, for the third time, the first week in July. I remember a couple years ago, the last time I learned that the cancer was cooking and that I would have to begin chemo for the second time. Walking out of the hospital I was elated, almost euphoric. I was about to begin a new adventure. I looked forward to it.

That sense of things lasted about four days; then I was left with the simple understanding that I was to get back into the grind. This time there is no euphoria, no sense of adventure even for a few days. Only the fact that the chemo will begin again in a couple weeks.

It's dangerous to be right when the Government is wrong. Voltaire

Nazi Botched Gassings?

Fritz Berg

A new book, *Gruesome Spectacles* by Austin Sarat, is gaining some attention, partly because of the recent botched execution by lethal injection in Oklahoma.

Were there ever any "botched" mass gassings of Jews in Nazi Germany? If not, why not? Given the complexity and record of botched gassings in the US where at most two people were gassed at one time and where great care is taken to do everything properly (even "painlessly"), there should have been many more botched gassings in Nazi Germany. But, there is at best only the sketchiest mention of anything like that. The Gerstein diesel gassing tale would be one such story—but the botching was not due to any problems with the gas not killing the intended victims within the expected execution period but only to the problem of getting the diesel engine to start. Was cyanide really any better?

From the following excerpt from the book it is clear that even in the US, botched gas executions (5.4%) were rather common.

"There should have been some kind of paper trail for Nazi 'botchings' if only to better avoid repeat botchings. The same botching rate as occurred in the US would have meant that of the 2 million victims or so of mass gassings in Nazi Germany, there should have been at least 100,000 victims of botched gassings—including many "survivors." Making sure that the cyanide was dispersed throughout the gas chamber would have been a major problem without 'forced circulation' or *Kreislauf*. What to do with groggy but very angry Jewish "survivors" of such botched gassings? Could Irene Zisblatt have really been as passive as she suggests after she was somehow taken out of a gas chamber? So many more questions for the holocaust zombies—but no real answers."

The book goes a long way in dispelling the important hoax which preceded the holocaust hoax.

That earlier but essential hoax was that poison gas could be used to commit mass murder quickly and even "painlessly." That was a widely held myth which even I believed until the revelations about botched gas executions in the US came to my attention in the late 1990s through the internet. The truth had effectively been suppressed by the government, especially the state governments, in the US presumably to allow states to keep gassing criminals to death. Under the best of circumstances, however, gas executions were *only* "quick" and relatively "painless" (whatever that means) if the prisoners c-o-o-p-e-r-a-t-e-d in their own execution by breathing deeply as an intense concentration of the gas first reached their nostrils. Any such cooperation from masses of Jews seems so unlikely.

Friedrich Paul Berg
Nazi Gassings Never Happened
<http://www.nazigassings.com>

*** I asked Chip Smith where he came up with the name Hoover Hog, which is the name of his blog.

"The name? Just a nod to our friend the nine-banded armadillo. The story is that they were referred to as 'Hoover hogs' during the depression when people in dire straits were reduced to dine on dillo-meat in lieu of pork. 'Nine-Banded Books' just gilds the lily. There's no deeper meaning, though I know that some readers have assumed that 'Banded' is meant as a near-homonym for 'Banned.'

"The background is that when I was in college I wrote a paper about the use of armadillos in leprosy research and I found that I kept thinking about the little suckers—to the point where armadillo imagery sort of melded with whatever I was reading. So, I don't know, maybe I was trying to cure a neuro-quirk. They're really interesting animals. They have litters of identical quadruplets."

*** Allan C. Brownfeld is the editor of *Issues*, a 12-page newsletter published by The American

Council for Judaism. *Issues* focuses largely on the damage that Zionism is doing to Judaism in the U.S. I have been on the mailing list for *Issues* for some time now and find Brownfeld to be very perceptive. Today I went to the AJC website for the first time. There I found an article titled "The Political Use of the Holocaust." It is a review by Brownfeld of Antony Lerman's *The Making and Unmaking of a Zionist*.

An excerpt: "Referring to the Holocaust and how politicians and ideologues feel free to make politi-

cal use of this ‘tragedy of tragedies,’” he wrote: ‘The perceived threat of another attempt to annihilate Jewry is too rapidly invoked for the purpose of stifling genuine and crucial differences of opinion. Jewish life is not only about survival. The real crises (for the Jewish people) are in Zionism, in the nature of the Jewish state and in relations between what should be an independently-minded and assertive Diaspora and Israel. It is because these issues are so troubling and so difficult to confront that the source of anxiety is sought in the age-old common enemy: anti-Semitism. In Israel, the debate on these issues goes on daily in the newspapers. Here (in the U.S.), the debate is avoided. Rather than concede that the Arabs have an ideological case, we treat their anti-Zionism as prejudice. Rather than admit that Israel’s mistakes fuel anti-Semitism, we prefer to brand critics as anti-Semites.’” Read it all:

<http://tinyurl.com/nw5qf85>

*** **Yesterday I tweeted:**
 “#Taki’s Magazine reviews The #EvilMuseofBradleySmith <http://tinyurl.com/kzvbjd2>
 One simple writer who comes to doubt the Great Horror.”

I have 167 followers on Twitter now. A tiny presence compared to what is possible, but I’m there. Nevertheless. . . .

*** **FrontPage Magazine:** in the 29 May issue Daniel Greenfield writes that Temple University’s Marxist Adjunct Professor Alessio Lerro endorsed an MLA resolution targeting the Jewish State by claiming that the Jews have too much

power. And Lerro added that with regard to the Six Million, “we all know (or should know) that the counting of Jews is a bit controversial.”

The *FrontPage* headline reads: **College Refuses to Condemn Marxist Anti-Semitic Holocaust Denying BDS Professor Alessio Lerro.** But Temple University is standing behind him.

The BDS movement is the result of a Palestinian civil society issuing a call for a campaign of boycotts, divestment and sanctions (BDS) against Israel until it complies with international law and Palestinian rights. A truly global movement against Israeli Apartheid is rapidly emerging in response to this call.



Professor Alessio Lerro

Lerro accused “Jewish scholars” of having “humungous influence” over academia. “It is time that Zionists are asked to finally account for their support to the illegal occupation of Palestine since 1967.”

Temple University spokesman Brandon Lausch told the *Washington Free Beacon* that the university welcomed his controversial views on campus. “Temple University promotes open discussion and expression among its diverse community of scholars. The exercise of academic freedom necessarily results in a vigorous exchange of ideas.”

Greenfield’s Lerro uses Marx’s picture as his Facebook header. Good grief! He is also a “fan of a number of Marx’s books” and is “currently reading *Seventeen Contradictions and the End of Capitalism*.” Greenfield notes that Lerro refers to “the contemporary relevance of Marx’s model of circulation and reproduction.”

Greenfield and *FrontPage* are agreed: silence revisionists, silence Marxists. And who else?

Summer 2014 issue of Inconvenient History, Vol. 6, No. 2.

Richard A Widmann, Editor

Holocaust History: The Sound of One Hand Clapping,

by Jett Rucker

The Jewish Hand in the World Wars, Part 2,

by Thomas Dalton

Criminalizing Conscience,

by Joseph P. Bellinger

The Denial of “Holocaust Denial” – The Feast of Misnaming,

by Nigel Jackson

Woodrow Wilson’s “Second Personality”,

by Ralph Raico

Review: The Holocaust in American Life,

by Ezra MacVie

The “Ministry of Truth”: The Attempt to Discredit Martin Allen,

by Nicholas Kollerstrom

Profile: H. Keith Thompson Jr.

by K.R. Bolton

Inconvenient History Homepage

<http://tinyurl.com/kpm2vn9>

El Gran Tabu: Major Update Coming!

Bradley Smith

Seven years ago I pulled off a coup that no one else had ever been able to do, and that no one else has been able to do since: I was able to get a solidly revisionist film screened at a mainstream film festival.

The film was titled *El Gran Tabu*. It told the story of revisionists like Germar Rudolf and Ernst Zündel, who had been persecuted and prosecuted for simply writing about history.

The Corto Creativo 07 Film Festival in Baja, a joint U.S./Mexican venture, featured a roster of Academy-Award-, Emmy-, and Grammy-winning performers, and films from all over North America. The festival was attended by officials from the Mexican government, and academics from both sides of the border. Because *El Gran Tabu* dealt with the free speech issue, something that creates common ground between revisionists and non- (or not-yet-) revisionists, the festival accepted the film.

The film was a huge hit, playing to a sold-out, standing-room-only audience of predominantly young film students and enthusiasts. Most importantly, it was a non-revisionist crowd, and they loved it. The crowd gave the movie a standing ovation, and festival attendees packed the post-screening Q&A I held the next day.

Naturally, there was controversy. The U.S. academic association that co-sponsored the festival protested the inclusion of *Gran Tabu*, and held a press conference the next day to denounce me and the

film. The ADL even put out a special bulletin breathlessly denouncing the screening.

But the fact is, the film was screened at a mainstream festival to an enthusiastic, young, non-revisionist crowd. That had never happened before, and it hasn't happened since.

Rather than a dry, dense historical polemic, *Gran Tabu* invites the viewer to get to know the people who have suffered because of the persecution of Holocaust revisionists—people like Ernst Zündel and Germar Rudolf. It's the human story that draws the viewers in. Human stories make great drama, and great drama makes great movies.

It's the human stories that are the opening that can lead to curiosity about revisionism and why supposed "democratic" governments resort to such brutal and repressive measures to suppress discussion of one particular historical topic.

I wrote about the victory in Baja right after it happened (codoh.com/library/document/627/).

<Start quote>

Two months ago if you had told me that I would be premiering a film at a major, mainstream film festival I'd have probably said you were losing it. And if you had told me that the film I'd be premiering would be a solidly revisionist movie in which people like Germar Rudolf and Ernst Zündel boldly present revisionist ideas and criticism of the Holocaust lobby, I might even have said you were ready for the funny farm. And if you had told me I'd be hobnobbing with Oscar-

nominated actors and international superstars, and that my revisionist film would receive enthusiastic applause and a truly positive audience reaction, I'd have called the funny farm myself.

Yet everything I've described above is exactly what happened on June 7, 8, and 9 at the Corto Creativo 07 film festival in *Otay Mesa*, an upscale suburb of Tijuana, the metropolis on the Mexico/California border.

It is difficult to express fully the importance of what happened at that festival, both in terms of barriers of the past being broken, and trails for the future being blazed. The Holocaust revisionist movement has taken a lot of serious hits the last few years, with some of our most important spokespeople being imprisoned, and many of us living in countries where we are afraid to speak up for fear of violence or government prosecution.

What happened in Baja those three remarkable days in June is enough to not only help revitalize a fatigued, persecuted revisionist community, but also to take Holocaust revisionism to new heights.

<End quote>

Back in 2007, there were limits to what could be done to capitalize on the success of *El Gran Tabu*. Germar was in prison. Ernst was in prison. And David Cole, who had overseen the production and editing of the film as a personal favor to me, was living *sub rosa* under a pseudonym.

Now all that has changed. All three men are "out," Rudolf and

Zündel literally, and Cole in the figurative sense. It's time to capitalize on the success we had seven years ago, and those gears are already turning. Expect to see a big announcement in the next SR!

You can view the 34-minute version of the film, the one that knocked the roof off the *Corto Creativo* Film Festival, on YouTube <http://tinyurl.com/owkjysm> or on Vimeo <https://vimeo.com/92096413>

Since being uploaded to these sites in April of this year, the film has garnered thousands of views, and hundreds of positive comments. That's nothing to what is possible with what is coming.

*** Zan Overall is still doing his Truth Tuesdays on the library steps at UCLA. Sometimes he misses a day due to his acting assignments at one studio or another. A new placard he is working with will read:

Jews Are The Real Holocaust Deniers. They Change Their Holocaust Story Over and Over. Remember the Auschwitz Four Million Claim?

I was surprised by this one. I had never thought of it. It's so obvious. Jews might not do the original revisionism, but they are among the first to sign up for it.

But there they are, Jewish professors denying that Germans murdered Jews in gas chambers at Dachau, denying that Germans skinned murdered Jews to make lampshades and riding breeches from their hides. And so on and so on. It's a good, simple idea, fit to go along with these simple ideas

Can you show me a drawing or a photograph of a German gas chamber?

Can you provide the name, with proof, of one person murdered in a gas chamber at Auschwitz?

Simple stuff. My kind of stuff.

*** My *The Man Who Saw His Own Liver* has been reviewed a second time. What's going on here?

Matt Forny, The Good Looking Loser, has a very professional Web site at: <http://tinyurl.com/parmbc7>

He writes: "Bradley Smith is yet another talented writer who has been consigned to the dustbin of irrelevancy for purely political reasons. If *The Man Who Saw His Own Liver* is any indication, Smith deserves a place alongside Burroughs, Kerouac and other like-minded anti-establishment writers, but Smith's crime is that he was just a little too anti-establishment. Specifically, Smith's status as a Holocaust revisionist will forever overshadow his skills as a novelist. Mention his name in polite company and the pious lefties will chant in unison: "How can you say anything NICE about Bradley Smith? He's a nazihowantstokillsixmillionjews ZOMG!!!!!!!!!!!!1111"

I know I'm going on about *Liver* and *Moral Decay* being reviewed, and reviewed favorably. I didn't expect it. I have been willing to be ignored on the one hand and excoriated on the other for decades now. Didn't really think it would ever change. Maybe it will. No guarantees, but . . .

Until next month then!

--Bradley

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Fredrick Töben Reviews

Republican Party Animal by David Cole

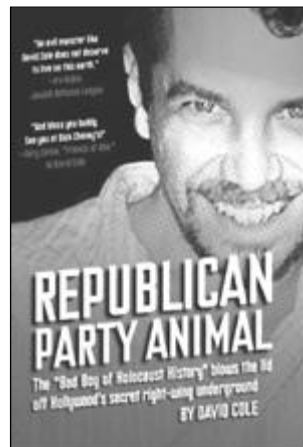
The three-page introduction serves to set the scene of a self-declared-reluctant author giving an interview to a late-arriving reporter of the JTA—Jewish Telegraph Agency. As he sits in a bar awaiting the reporter's arrival he reflects upon his own alcoholism and how he had experienced social condemnation because of his Revisionist views, which made him worse than "pedophile Hitler strangling a puppy".

When I read this sentence I wondered what kind of mindset—only a sick mind—could come up with such an expression, which is fully in tune with the obscenities one finds in the racist-imbued Talmud.

And again I recall German philosopher Martin Heidegger's words of wisdom that blows Judaism's "racist-cover", when he states: "The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are

resisting its consistent application with utmost violence."

Although claiming to be free of ideological baggage, David Cole does make a lot about his own ideological fixations as expressed in his own words above. It includes



claiming he is not "a racist", something that is, of course, clarified by Heidegger's analysis of Judaism.

Cole's claim once to have been an atheist Jew, which changed when he met a notable Rabbi, rings

hollow—but more on that later. It is common knowledge that the racist principle of birth, as determined by the female lineage, is part of the hallmark of Jewish identity. And the advantage of having the two powerful words—racist and anti-Semite—at his disposal is amply illustrated by Cole's outright amoral behavior, i.e. moving from one exploitative particular situation to another without ever developing for himself an overarching-universal belief system, except for the racist principle of adopting the identity of a Jew.

Such a worldview writes large its maxim: live to the full a life of sense-gratification, either as victim or as oppressor. Such a primitive mindset also reflects the hedonistic-nihilistic nature of our consumer-driven society where predatory capitalism is the wellspring of our existence and where living by moral/ethical principles is deemed to be a sign of weakness, if not of decadence.

Cole reflects on his second outing: “The truth is, I neither denied the Holocaust, nor did I ever spread hate (except when referring to Nazis, who I do, indeed, hate).” So, Cole is setting the scene by creating a new image of Adolf Hitler as the perpetual hate object, which he links to pedophiles who kill small pet animals. I asked myself why Cole would do such a thing, but then elsewhere he did admit that he has a “feverish mind”, and that would also explain his use of foul language within the book.

Chapter 2: The ten quotations that introduce this five-page chapter present commentary on Cole’s 1992 video wherein he captures his interview with the curator of Auschwitz Museum, Dr. F. Piper, the admission—and what Revisionists knew all along—that Krema I is a “reconstruction”, which van Pelt/Dwork confirmed four years later, in their 1996 book *Auschwitz, 1270 to the Present*, where at pages 363-64 they admit what is sold to the public at the *Auschwitz-Stammlager* as a homicidal gas chamber is a fake!

“At 23, David Cole is becoming one of the leading spokesmen for the Holocaust ‘revisionist’ movement. He is outspoken, he is determined, and he is Jewish.”—The *Detroit Jewish News*. Although Cole doesn’t like his former associate anymore, he takes pride in having been labeled a “meta-ideologue” by Dr. Michael Shermer, editor and publisher of the US *Skeptic* magazine, and Alex Grobman of the Simon Wiesenthal Center, Los Angeles. Cole says that from 1988 onwards he consciously attempted to straddle the divide existing between hard left and hard

right, and he found both hated Israel.

A letter to a newspaper from David McCalden started Cole off into Revisionist research. Cole claims that “McCalden had co-founded the largest revisionist publishing house in North America, the Institute for Historical Review, in Orange County, California.” Why didn’t Cole mention that the founder of the IHR was Willis Carto?

And he encountered another problem: “The problem was, mainstream historians would never address revisionist concerns, and the revisionists, for the most part, were sloppy and (mostly) ideologically motivated.”

Then Cole states it was not through the material McCalden gave him, which was “incredibly amateur crap”, that he began in earnest to question things but by coming across the name Fred Leuchter, who had also been profiled on a television program not because of his claim that the homicidal gas chamber walls at Auschwitz had no cyanide residue but on his expertise as an execution equipment expert.

And he encountered another problem: “The problem was, mainstream historians would never address revisionist concerns, and the revisionists, for the most part, were sloppy and (mostly) ideologically motivated.”

He then found that McCalden had died and that a trustee had decided to hand the 3000+ books and boxes of papers “to someone a bit more rational than some of the well-known names in the revisionist field. The documents let me know who in the field was a nut-

case, and who seemed to simply share my intellectual curiosity. The ones who seemed to be decent and rational, I reached out to. Through McCalden’s associates, they had all heard the wild story of a Jew who was interested in revisionism. They were eager to finally meet me.”

Chapter 3: When I read the following I wondered whether I was wasting my time going on:

“There are two principles I live by when I decide I want to accomplish something successfully. The first principle is, ‘just do the fucking work.’... The other principle by which I live is the old saw ‘in the land of the blind, the one-eyed man is king.’ I find it best to work in fields where I’m surrounded by ninety percent idiots, because I can accomplish more that way. The field of Holocaust history, as I found it in 1990, and politics, as I found it in 2008, were perfect for me. My one eye beat most of the tin-cup-holding blindies who populated those fields.”

Then the next paragraph captured my attention anew: “I first realized that I was perfectly cut out for the Holocaust revisionism field when I discovered the obvious manhole in the floor of the supposed gas chamber at the Auschwitz main camp. The manhole was typical of an underground or semi-underground air-raid shelter.... I was also the first person to note that the ‘gas chamber’ locks from the inside, not the outside.... And no one had ever seen the manhole, or the door lock, as obvious as they were. *No one.*”

If what Cole asserts here is true, this is a serious allegation of negligence on the Revisionists’ part. Fortunately **Professor Faurisson** can reply to this allegation, and

in fact I asked him to do just that. Here is his reply to Cole's statement:

"David Cole is a clown! A manhole for the evacuation of water is normal in a washing room. No revisionist needed to insist and point his finger and say: See, this washing room had a manhole! Remember that on March 19, 1976 I discovered the plans of all the Kremas of Auschwitz I and Auschwitz II, plans that the Auschwitz Museum had always kept hidden after the war. I already explained how I managed to get those plans from Tadeusz Iwaszko. As far as Auschwitz I is mentioned here by Cole, one of the plans I discovered and published was clearly entitled 'Luftschutzbunker für SS-Revier mit einem Operationsraum' and subtitled 'Bestandsplan für Waserversorgung und Kanalisation'. So, what? Now, if Cole means to say that this manhole was for escape, it should normally mean that he opened it, examined it and found the way for a man to get outside the whole bunker. He never did such a thing. He never brought any evidence. As for the doors, what a chutzpah! I said repeatedly that the doors opened inside, which means where the dead bodies would have been!"

It gets worse with Cole's narrative when he next fixates on the **1985 Ernst Zündel Toronto Holocaust trial**, which he refers to as "the amazingly inept, self-defeating criminal trials of Holocaust denier (yes, *denier* not revisionist) Ernst Zündel in Canada throughout the '80s, which made a lot of people who would have otherwise ignored revisionism think twice about the reliability of the Auschwitz story." And Cole lambastes the Canadian legal system

for having given Zündel the opportunity to contest the charge that he was "spreading false news". Cole does not mention the fact that this was the last time physical facts about matters Holocaust were canvassed in open court, and that the switch was now to use "hurt feelings" in legal proceedings to uphold the Holocaust-Shoah orthodoxy. The 1985 and 1988 Toronto Ernst Zündel Holocaust trials broke the Holocaust-Shoah narrative.

Cole sums up: "Maybe some Holocaust claims were overstated, but isn't a little overstatement worth it to fight fascism?" This statement does not sit well with his constant claim that he is about the only serious revisionist who carries no ideological baggage.

I don't know whether Cole is smirking when he states that the Zündel trials had a huge impact on matters Holocaust and that they directly "led to more serious people like me getting involved in the field."

Why doesn't Cole mention the fact that Sabina Citron took Zündel to court under that antiquated British law: spreading false news, which Canada's Supreme Court scrapped in 1993 when Zündel appealed against his 1985 and 1988 jury convictions? That alone made the trial worthwhile—not to mention the pioneering Holocaust Revisionist results it achieved. Had it not been for the Zündel trial, the 20 plaques at Auschwitz-Birkenau would still have carried the four-million figure, which had then to be replaced with a new figure of 1-1.5 million.

And Fred Leuchter's pioneering forensic investigations of the alleged homicidal gas chambers would not have happened without Zündel's pioneering work. Leuchter had this to say about Cole's denigration of Faurisson in his book: "Robert Faurisson has done more and given more as an Academician than any of the other Revisionists. He was not the first, but early on he was the strongest. Zündel knew this and involved him in both trials. He was responsible for my involvement and the avalanche that followed. He has more than paid his dues. David Cole is not in the same category as Faurisson. I am not even sure he is a Revisionist. His claim to fame was the Piper interview which is a mere footnote to Revisionist History" (personal communication 21 July 2014 to which Cole has responded at <https://www.facebook.com/BigInfidel>).

Cole then makes an astounding admission that indeed reflects upon his immoral, dare I say, typical amoral Talmudic-inspired mindset: "But I needed to mix with the revisionists and deniers in order to win their trust. Because they were the ones with vital pieces of evidence. I earned Zündel's trust because I was willing to be seen with him publicly. ... Once the revisionists came to trust me, I could start to go to work. It wouldn't be long before I'd clash with them. But as I said at the beginning of this chapter, I was now able to 'just do the fucking work'."

Chapter 4: Herein Cole addresses his personal beliefs and he emphatically states that he hates being asked what he believes about the Holocaust because of the harm that came his way because of it. He states that his 1998 recanting of his

views occurred as he embarked on a new career.

He goes on: “The evidence of the mass murder of Jews was largely buried or erased by the Nazis long before the end of the war.” He does not acknowledge that it was Zündel’s trials of 1985 and 1988 that forced the reduction of deaths at Auschwitz from 4 million to 1-1.5 million as is now represented on the 20 plaques, and he states the number of deaths [at Auschwitz] is around 900,000.

Cole sums up: “Maybe some Holocaust claims were overstated, but isn’t a little overstatement worth it to fight fascism?” This statement does not sit well with his constant claim that he is about the only serious revisionist who carries no ideological baggage.

At the end of the chapter he then equates “global warming” with “denying Auschwitz was an extermination camp”, stating that “denying something that will lead to the end of the world is a bit worse than denying any one racial or ethnic group’s past suffering.” So, has David Cole now become a Climate Change advocate?

Chapter 5: Cole relates his time in the Revisionist scene. He recalls how in 1981 survivor Mel Mermelstein sued the IHR, which, through David McCalden, had offered a \$50,000 reward if he could prove Jews were gassed at Auschwitz, which he could not, but then Mermelstein sued the IHR for damages by having inflicting emotional distress on him. “Under Evidence Code Section 452(h), this court does take judicial notice of the fact that Jews were gassed to death at the Auschwitz Concentration Camp in Poland during the summer of 1944” and “It just simply is a fact

that falls within the definition of Evidence Code Section 452(h). It is not reasonably subject to dispute. And it is capable of immediate and accurate determination by resort to sources of reasonably indisputable accuracy. It is simply a fact.” See <http://bit.ly/1k6v0eZ>

The IHR settled for \$90,000, and upon this, Bradley Smith in the IHR *Journal of Historical Review* labeled Mermelstein a “demonstrable fraud” and Mermelstein sued anew. But due to Jewish gay judge Lachs, and Jewish Mark Lane heading the IHR defense, the case was dropped. Cole then makes a remarkable claim: “I was the first Jew to devote serious time to the topic.”

This is not true because Joseph Burg-Ginsburg, 1908-1990, a friend of Ernst Zündel, was looking at Revisionist material during the 1960s, and wrote about a dozen books. By the way, Burg was also beaten up, and he was refused a burial but Zündel organized one for him. Burg, however, was an anti-Zionist Jew and so Cole would not have liked him at all.

His strained relationship with Revisionists occurred when he gained access to the Natzweiler-Struthof camp in Alsace-Lorraine where, so he states, 100 Jews were gassed in 1943 in an SS tear-gas training room. He claims that no one had ever been inside this building and only because he had obtained “diplomatic credentials” from the World Jewish Congress was he able to investigate the claims that gassings occurred because Dr. August Hirt wanted a Jewish skull collection.

“Nutty nutbag denier Robert Faurisson, who had never cared for me (and vice-versa), was incensed. Not only had I dared to reveal a

genuine still-existing gas chamber, but I’d done it on his home turf. He began spreading rumors that I was a World Jewish Congress ‘infiltrator,’ because of the credentials I openly used to force the French government to allow me to examine the building.”

Such typical character assassination/name-calling illustrates Cole’s own moral and intellectual bankruptcy. Interestingly, Cole attended the 1994 IHR conference, and he says of David Irving: “He’s a true revisionist, not a denier.”

Of course, this is another nonsensical statement from Cole who, for whatever reason, attempts to align himself with Irving who in his own words is not a Holocaust historian but an historian of World War Two, which is a far broader field than the narrow Holocaust issue. Also, Irving is wrong when he claims Jews weren’t gassed at Treblinka but machine-gunned into giant pits, despite having absolutely no evidence to back up this claim, changing the alleged murder weapon to bullets.

Chapter 6: Cole states that in 1995 he decided to leave the scene—“There’d be no pounding sense into the revisionists, and no being treated fairly by the non-revisionists.... The feeling of futility was overwhelming.”

Meeting **Dr. Carlos Huerta** is Cole’s method of introducing the virtues of rabbinical values. Huerta aimed to include revisionist material in Holocaust education classes, and “I’ll betray a hundred confidences in this book, but not his. Had he said no, you wouldn’t be reading this section.”

Cole continues: “One of Carlos’s points was that the reason is that the revisionists are not always

wrong factually, but deniers like Faurisson use actual facts in order to extrapolate, to force, a broader and incorrect conclusion. According to Carlos: ‘The flaw (in revisionist literature) is not necessarily in fact but rather in use of that fact.’”

Cole continues to load virtues on the orthodox Rabbi, who had a large family, and who had made contact with him in 1993—and who subsequently had become his guide as to how properly to handle revisionist research, something about which most Revisionists-deniers were careless, especially with regard to asking the right questions.

This reminds me of my 1997 visit to Rabbi Cooper of the Los Angeles Simon Wiesenthal Center, who asked me: “Do you question the gassings?” and then hearing my reply: “Of course I do because I want to know what the murder weapon looks like”, terminated our meeting. I had asked the wrong question but I knew I had struck the heart of the Holocaust-Shoah story.

Still, Cole concludes: “I would say that knowing Carlos Huerta was one of the few things during my first forty-five years about which I can’t be cynical. It was an honor.”

Dr. Michael Shermer: Cole’s greatest worry is that Shermer gave him the “racist” label, which, if I follow Heidegger’s definition, is a fact, but Shermer did apologize to Cole for having labeled him a racist. Cole knows that Jews can adopt a racist, nationalist and religious position while denying the first two to other peoples. This adopted mindset/worldview is what is currently destroying the cohesion of many political entities. Anti-racist and multicultural rhetoric destroys

the core cultures of European-western nations while it enables minorities to dominate the majority—all for the benefit of a global village where predatory political capitalism, as lived out by Cole in his subsequent role as David Stein, rules supreme.

In 1993 **J. S. Hayward** had also completed his MA thesis on Revisionism’s focus on the German gassing story at Canterbury University, New Zealand. It created a massive storm among the Holocaust believers when, after its five-year embargo ended, he sent it to me so that I could in 1998 use it as evidence before the Human Rights Commission to counter the Jewish claim that Revisionism is not an academic subject.

In 2000 the university bent to Jewish pressure and initiated an enquiry into the process that enabled someone to write about Revisionist matters. The result was that it apologized to Jewish interests but did not, as demanded by the New Zealand Jews, demote the MA to a BA—because Hayward “did not lie”. In any case Hayward recanted because of death threats. After a nervous breakdown he obtained a job in the UK at the Defense Force Academy, then converted to Islam, and is now in Kuwait (?).

Faurisson’s maxim cuts through all this Cole busy work: “No holes, No Holocaust,” which reminds me of what French chemist Jean-Claude Pressac said to me when I visited him in 1997: the word Holocaust should be replaced by “massive massacre”.

Chapters 7-8: In these chapters Cole recounts how he gets the Irv Rubin bounty on his head removed by recanting—and David Stein

emerges, and he begins his new life:

“So what’s a knowledgeable but disgraced Holocaust revisionist to do? Play both sides. And make some decent scratch. I created two pseudonyms—one to sell books and videos to Holocaust studies departments around the world, and one to sell books and videos to revisionists.”

For the former it was Cal Tinbergen and The Tinbergen Archives, the latter Desmond Boles of Contrarian Press. Cole had joined the Holocaust industry producing what he called intellectual morphine.

Chapters 9-10: In order to escape a violent physical relationship with a woman Cole engineers his death by drowning and thereby also ends his second persona—David Harvey. He then fluctuates again between Cole and Stein. In 2004 Mel Gibson’s *The Passion of the Christ* was about to be released and Jewish groups pressured him to renounce his dad, Hutton Gibson, who had been labeled a Holocaust denier and anti-Semite.

“With no source of new income at the time, dollar signs flashed in my eyes when I read that Mel’s wacky dad wasn’t talking to the press. ‘I can make him talk,’ I said to myself. ‘I have ways.’ Because I knew a little secret from my revisionist days: anti-Semites love talking to Jews. It validates them, because you know, since we run the world, they must be important if they merit our attention.... I can be a charming motherfucker, and it worked.”

This is absolute nonsense because Revisionists do not need Jewish validation. If push comes to shove, then the Jews need the Revi-

sionists more than the Revisionists need the Jews because Revisionists have **truth** on their side, which is more powerful than any human validation. Truth needs no validation.

And then he needed more money and so “it was time to revisit the revisionist trough. I’d always stayed in touch with revisionist Bradley Smith, even during my days in exile in El Segundo. I like Bradley. I’ve known him since 1989....”

Through Smith he learns about Irving, Rudolf and Zündel facing long prison sentences, and he categorizes Zündel “to be precise, Zündel’s a denier not a revisionist”, which is a nonsense.

The problem with Cole’s understanding is that he’s worried about his Zionist Judaism but he cannot understand that Ernst Zündel wants to know, as many other Germans wish to know, whether their fathers were “homicidal gas chamber murderers” as Cole still maintains.

Of course he does not accuse the Germans but rather limits himself safely to **Nazis**. But this is the same tactic used by those who are attacking Israel and calling it a Zionist state in an attempt not to be labeled an anti-Semite, or worse, a Jew-hater.

However, only recently its Prime Minister expressed the desire of establishing a Talmudic-based Jewish State of Israel, which makes logical and ideological sense for all Zionists.

Chapters 11-23: deal with his exposé of his working in the film industry, making Holocaust documentaries. It is exactly what most individuals know about the smoke-and-mirror world of sex, drugs and delusional individuals who believe

they can do anything and be anyone they like.

When in 1998 he becomes David Stein he is worried that his then girlfriend could reveal to others his secret of having been David Cole. Perhaps this is why David Cole didn’t wish to meet up with me in 1997 and 1999 when I conducted my world revisionist trip, and instead I met up with Bradley Smith, among others.

On 20 April 2013 Cole’s “Stein” persona disintegrates and Cole—he remarks that this day is also Adolf Hitler’s birthday—experiences his third death as his RPA associates learn of his revisionist activities during the 1980s. For Cole the concept guilt-by-association becomes a stark reality when he realizes that fewer than a handful of individuals stand by his side as the party machine disconnects from the “Holocaust denier” Cole-Stein.

Just a little reading of German philosopher Immanuel Kant would have acquainted him with the Categorical Imperative: Act in such a way that your actions can become a universal law. Thus, don’t lie, because you don’t want to be lied to; don’t steal, because you don’t want to have your things stolen, etc.

With clarity Cole does square off with individuals who broke with him when the media outed him from his RPA position: “if I’m figuratively dead, which I am, let this book be my middle finger from beyond the grave”.

But anyone who has managed to read this far in the book can only conclude that his final isolation is one of his own making, and the finger bit reminds me of that horrible Al Goldstein who celebrated himself as a pornography king.

Epilogue: He concludes his reflections by scoffing at those who now use his “earlier revisionist work” in order to latch on to the current conspiracy theories, 9/11, Aurora shooting, Boston Marathon bombing, etc. because that was also his aim when during the 1980s he joined the revisionists, whom he calls “buffoons”: “Pro-revisionists fool themselves into thinking their work will topple a nation, and anti-revisionists fool themselves into thinking that their work will save a nation. Both sides are wrong. The Jews have survived way worse than a cyanide residue analysis on a crumbling wall in Poland, and Israel has survived greater existential threats than David Cole walking around with a video camera in a Krakow swamp.”

The emptiness of Cole’s Zionist Jewish value system is reflected in this sentence: “The simple truth is, I’d prefer not to be hated or embraced, because I’m not terribly happy with the reasons that someone would do either.”

So much for the expression, consciously or otherwise, of Talmudic dialectic materialism, which cannot cope with the ideal of Love but obsesses with the ideal of power only—the power of the law! And thus the love of learning, of discovering the truth of a matter, escapes Cole because everything he does must have a materialistic reward. The accountant analogy comes to mind—he knows the price of everything but the value of nothing!

I have heard that lecturers confronted with those hard questions respond: “Your question borders on the offensive!”

Appendix A: In these final 25 pages of his book Cole attempts to offer the reader an overview of

where Holocaust historiography was at when he came on to the scene. He mentions the 1988 Arno Mayer classic: *Why Did the Heavens Not Darken?*

Cole does not mention that as early as 1978 Willis Carto had established the Institute for Historical Research, which became the powerhouse of global revisionism until Mark Weber, et al, sabotaged it in September 1993 by legally wresting control of the IHR from its founder Willis Carto.

This was a significant break because Weber became one of those individuals who adopted the claim that matters Holocaust were not really that important and, in any case, “limited gassings” had occurred, just the same line adopted by Cole, and David Irving—also without any physical proof.

Likewise with Hayward—I am still waiting for him to advise me what material it was that caused him to recant his position. The vague answer about material emerging out of the 2000 London Irving-Lipstadt trial was not satisfactory for me.

Had this IHR sabotage not happened, then the IHR by now would have developed into a tertiary educational institution, and so the old lesson of “the enemy within” once again rang true. Fortunately, Revisionists such as Germar Rudolf, Carlo Mattogno, Jürgen Graf, Thomas Kues, Eric Hunt, among others, are right into this problem and *The Barnes Review* is publishing their works.

After I read these sentences my view firmed on David Cole’s problem, and I would say it is not alcohol-based, but I would question his basic moral and intellectual integrity. “Following orders” and “killing of Jews” is such a cliché that I ex-

pected him to come up with better than that. But having made it his premise, anything that flows from it is then inevitably garbage, and only a feverish mind can construct something on such a false and unproved premise.

In summary Cole says that by 1943 the four extermination camps in Poland—Treblinka, Sobibor, Belzec and Chelmno—had been closed, and Auschwitz had been renovated after the 1942 typhus outbreak. Pressac’s information describes this renovation as also including the developing of a “massive health camp” at Auschwitz.

And, let me stress again, Cole should know that it is absurd to even entertain the thought that at Treblinka a Soviet Diesel tank engine was somehow engineered to pump equal amounts of exhaust into 13 Treblinka gas chambers.

It should also be remembered that it was Australian Revisionist Richard Krege who in 1999 pioneered the Ground Penetrating Radar research at Treblinka, which was partially duplicated by a UK researcher, whose results have been, as the Hayward work was, embargoed for five years. Why? Research is instantly communicated—unless someone wishes to fiddle with the results because they do not fit into the overarching narrative, of which we have that classic example of the 9/11 story.

Cole’s final sentence reflects that ulterior motive, which has the academic world in lockdown for fear of being branded a **Holocaust Denier**. He writes: “As long as the ‘outing’ has renewed interest in my old work, I might as well try to explain myself, as I don’t want anyone—friend or foe—to think that I ever ‘denied the Holocaust’.”

CONCLUSION: This is an ugly, obscene and perverse book because it distorts the integrity of historical revisionism. It does, however, have one redeeming feature in that it confirms Heidegger’s observation, whose specific quote I now repeat: “The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are resisting its consistent application with utmost violence.” Cole states that he had overcome his physical inadequacies of being short and not attractive through “smarts and charm” but without a moral compass.

It never occurs to Cole that another way of finding that home within oneself is not only to self-reflect but also to develop a moral/ethical framework, which will inevitably then also imbue him with some idealism that would have prevented his numerous empty and nihilistic rutting exercises. For example, he could have listened to Beethoven’s 9th Symphony where Friedrich Schiller’s Ode to Joy expresses a worthy goal in life: He who can call one soul his own... Such cultural endeavours would perhaps also directly lead to a value-system that Richard Wagner gave expression to in *Der Ring des Nibelungen* where the universal human battle-of-the-will is between **Power** and **Love**, and what work it is to get the balance right.

It is appropriate to end this review with a response from Professor Arthur Butz on the Faurisson-Cole issue. Butz says: “Faurisson has critics among some good revisionists, who have denounced his actions in various respects. However nobody who both understands, and is sympathetic to, Holocaust

revisionism could possibly view Faurisson that way.”

[I'm not sure if this article was proofed before I got it. We did

some little work here. This suggests that where this review is published elsewhere there will be a few sleight discrepancies.]

Fredrick Töben's Website is here: <http://www.toben.biz/>]

David Cole Calls It a Day with Bradley Smith

David Cole on Robert Faurisson

“I’m going to make this short, and it will be my final word on the subject. I’ve been hearing a lot recently about Robert Faurisson badmouthing me. This is nothing new. This is what Faurisson does. He has systematically alienated, via his unwarranted insults, Mark Weber and David Irving, the two finest revisionist historians there are. Faurisson is displeased that I point out in my book that he froze on the witness stand at the Zundel Trial when asked about the *Einsatzgruppen* operations in the East after the invasion of Russia. If he is angry, let it be with his own behavior on the stand, preserved in the record of the proceedings (and accurately reproduced by me in my book). If Faurisson does not like Faurisson’s words being recorded, Faurisson needs to take that up with Faurisson. Just as in the case of ‘skeptical’ fraud Michael Shermer, Faurisson is upset that I recounted his own words. Tough shit, boys.

“After my outing, Freddy Leuchter Facebook friended me like we were old pals. I’d met him maybe three times in my life, and I’d never had any conflict with him. A few days ago, Faurisson declared me an enemy, and Freddy concurred. And all of a sudden we were old enemies instead of old pals. The truth is, we were neither.

Freddy isn’t a historian; Weber and Irving are. If Weber and Irving are on Faurisson’s enemies list, I am happy to be in their company. I’d rather be Weber’s real-life friend than Leuchter’s Facebook friend.

“Mark Weber and I have been friends for almost a quarter century. It is a friendship built on respect. Have we disagreed? Sure. All friends do every now and then. But we’ve never taken it public or made it a spectacle. Same with Bradley Smith, a friend of mine since 1989. But Faurisson? When he declares you an infidel, he makes a bigger spectacle of it than Cecil B. De Mille on acid.

“I have never sought conflict with Faurisson, but he has come at me time and again, and time and again I have stated that I don’t give one small damn about his opinion of me. He should be thankful to a man like Weber for giving him a forum for as long as he did. Instead, Faurisson strikes out at anyone who ‘displeases’ him, and, in doing so, violates the tenet of a free and friendly exchange of ideas that separates revisionism (in theory if not in practice) from ‘orthodox’ Holocaust historiography.

“He’s insignificant to my work and my life. I’m sorry that he’s bitter, but I can’t help that. He’s not worth another one minute of key-

board-typing. End of story.”
https://www.facebook.com/BigInfidel?fref=browse_search

Smith Asks a Question

I thought David going off on Faurisson this way was somewhat more than just unnecessary, but I did want to see the quote “accurately reproduced by me [David] in my book.” I wrote to ask that he help me find that quote in his book, which is not indexed.

Cole Replies

“Are you running the Treblinka piece [this refers to an article he wrote for *SR*] or not? If you have my book, the Faurisson comment is on page 30. But that’s irrelevant to the Treblinka piece. The Faurisson comment you quote was from a Facebook post. The Treblinka piece is something scholarly that I prepared specifically for you.”

Following that, I received a second message.

“First of all old man, if you’re going to troll my Facebook page, be aware that I do not treat social media like a book or essay. It’s SOCIAL MEDIA. It’s ephemeral. It’s a conversation with my friends on my private page. I do not expect my private conversations to be critiqued as though I were submitting a scholarly essay

“I’m curious—are you similarly grilling Leuchter on his claim that I am not a revisionist? I used the term ‘reproduced’ as in ‘represented.’ I accurately represented Faurisson’s behavior on the stands based on the trial transcripts (as I was not in Toronto in ’85 to see the trial myself). Faurisson is too unimportant a figure for me to have devoted even one page to reprinting the actual transcripts. It’s a throwaway paragraph about a marginal kook. He was asked on the stand if he had ever studied the mass killings following the invasion of Russia, he admitted that he never had, and it was embarrassing. End of story.”

Smith Replies

“I do intend to run your piece on Treblinka. I think you present it well. I also expect it to be criticized. I did buy your book and perused it all, read the appendix more closely. [Re the quote we are discussing] ‘If Faurisson is angry, let it be with his own behavior on the stand, preserved in the record of the proceedings (and accurately reproduced by me in my book).’

“Is this behavior reproduced in the Appendix? Or? You can save me some 15 minutes or maybe an hour if you tell me where.”

A bit later I caught up with his question about my trolling his Face Book age where his diatribe on Faurisson appeared.

“I first got it I think from Santomauro. Then I went to take a look. I may be an old guy, you’re acting like a child. I asked you a simple question. You get defensive. You get defensive because you wrote saying you had done something you did not do. Your FB page is private in no way whatever—other than your wish that it were so

if you say something there that is not true. If this sounds like I am getting impatient with you, it is because I am.

“Don’t get pissy with me, or have a hissy fit. I do not think I am going to be in the mood for it.”

Cole Replies

“(A) My Facebook page is private. But when one of my friends shares something, it can be seen by others. That doesn’t mean that my page is not private. But if one of my friends decides to share something, he can.

“(B) If you want me to go fucking dig up the transcript of the Faurisson cross-examination from the Zundel Trial (which I only have in hard-copy, unless you know of a complete online source), I will, just to prove a point. Unlike you, Weber read my book front-to-back, and gave me various positive and negative notes. There was no disagreement regarding the way I presented Faurisson’s behavior on the stand. He was ill-prepared and ignorant on the Eastern Front killings. It will take me several days to find the transcripts. As I said, I will find them, if you insist, but, regardless...”

“(C) We’re finished. Permanently. You’ve always been a pathetic puppet dancing at the end of Faurisson’s strings, which, considering how unimportant he is in the big scheme of things, is pathetic to an even greater degree. I was prepared to let it go, because I realize your need for money and I equally realize that since the ‘official’ Faurisson / IHR split, having him in your corner helps you out financially. You should have understood that I was being tolerant by letting it go, and you should have refrained from pushing it further.

You did not. I, on the other hand, have been willing to let things go, including behavior of yours toward Weber after the 2009 ‘split’ that I consider to be in direct contradiction to your supposed belief in ‘open debate.’

“Faurisson will be dead soon, and where will that leave you? You’ve alienated Weber, and now you’ve alienated me. You’re not good at long-term thinking. I suppose you’ll still have Rudolf, who, from what I have seen, has been enough of a gentleman to not get involved in the recent attacks against me from Faurisson.

“Parfrey [Cole’s publisher] will run my Treblinka piece as the thing that Brad Smith was too much of a pussy to run unless I kowtowed to Faurisson. Fine. It will only demonstrate that I have (as always) tried to remain independent of revisionist orthodoxy and pressure.

“Your mailing list is drying up faster than Faurisson’s health. I tried to offer you something for the future, out of friendship, not respect. There is no respect there, as there is regarding how I feel toward Weber. But there is/was friendship, and I try to be loyal to my friends, even the ones I find better suited for ridicule.

“No more. We’re through. You do not have the right to use any footage from *Gran Tabu*. We had already decided mutually that it was owned jointly by you, me, and Rudolf, and that all three parties must give consent before any use can be made of the film. I withdraw my consent.”

Smith Replies

I wrote to say that I had not replied to the above originally as I was running errands with my wife but that now I was back.

“Sure, get me the relevant passages with re to Faurisson that you mention [above], even tho I did not ask you for them. That's an expression of your hysteria. But do as you say you will.

“Re your tolerance: it is nothing compared to your hysteria in defending yourself. With a bit more manliness, take your time and think about this, you would not feel the need for these lady-like hissy-fits.

“With re to running your article on Treblinka: I did not say or even suggest that I was not going to run it. It's your hysteria that causes you

to think I will not run it. Man up, David. I expect to run it, and have a reply to it.

“Re *El Gran Tabu*: understood.

“—B”

As of this writing there has been no further reply from David Cole/Stein. The entire exchange took place on one day, 22 July 2014. It's all over. One question was too much. Perhaps the implications of the question. Not for me, but for David Cole Stein. Some 25 years and it's come to an end. I'm OK with it. When he gets anxious,

I don't care for the quality of his hissy prose.

A follow-up thought: David Cole Stein now has the opportunity to go off on Smith. The above screed is nothing to what he is capable of. I can picture him doing it even now. And what he does, if he does do it, will be out-of-this-world exceptional. You will never have read anything like it. I almost look forward to it. I do look forward to it. He's that good.

*** This morning at the computer I find that Cole's publisher, Adam Parfrey, has posted Cole's article on Treblinka online. <http://tinyurl.com/outwmr6> I got it from Santomauro, as I did Cole's attack on Faurisson published above. This thing is moving too fast to cover well in this newsletter. I now see that when Cole spoke of “publishing” his piece on Treblinka he meant for me to “post” it on my Blog, <http://codohfounder.com/> He was not thinking of *Smith's Report*. Which is where I was. Well, it's published now, and it will be addressed by others. I will have to use the Blog now just to keep up with the story. Then I will summarize it here. That's where the brain is now. We'll see.

*** Several months ago David began calling me every once in a while to chat, confidentially, about the book he was working on. He just wanted to chat. We did not talk about any details of the manuscript and I never saw any of it before I bought the published book itself in early July. In the main he wanted to chat about the publishing plan in general.

One observation he made early on was that he had done no work in revisionism for some 15 years and would not have the time to do any new research for this book. That in any event the core of the book was not about revisionism, it told the story of his personal life before, during, and after, focusing largely on his stint as a Republican Party Animal. From what I could tell, it was a sound publishing idea with many hooks for promotion.

With that in mind, I made one observation several times, by telephone and via email. David would address his revisionist work in the book, and there was a good chance that some of his positions, based on work he did fifteen and twenty years ago, would draw criticism. If that turned out to be the case, it was my view that it could prove to be advantageous to him if he would acknowledge where he was wrong about something back then, accept the criticism and make use of it. That would boost confidence in his objectivity.

I repeated the idea more than once—that if he were to admit to an error of fact, or judgment, years ago, it would add to his credibility

today. It would be to his advantage to say yes. I was wrong.

I had mentioned specifically that Eric Hunt had done work on Treblinka that might affect how he was to think about that camp now, as opposed to how he thought about it fifteen years ago. His response in the end was to go off on a hysterical rant about the failings of revisionist research and the worthlessness of Hunt's work. The tone of his reply had all the hysteria in it of his posts about Faurisson and his replies to me above.

In short, I had already experienced his self-defense hysteria and I didn't like it though I took the trouble to explain more than once the advantage that could accrue to him by admitting he was wrong about something he was wrong about, if there were any such thing, weeks before we got into this last exchange over one simple question about one quote on one FaceBook post.

It's odd to observe how a guy, who has such sound capacities in so many directions, can be so insecure about himself, an insecurity that expresses itself in the most vulgar ways, using an attack-psychology

that no man needs if he feels himself to be a man. It is around that point that we, and he, may have a problem with David Cole Stein.

*** Just got this from Santomauro, where Fred Leuchter comments on the latest Cole escapade. <http://tinyurl.com/nse1xz2>

Fred Leuchter

July 25, 2014 •

For publication:

“David Cole and his Publisher have issued a statement that Gassing occurred in the now destroyed camps that Revisionists claim to have been Transit Camps. Myself and Dr. Faurisson were called Holocaust Deniers because we do not believe this. I am a denier of nothing. I cannot deny something that there is no evidence for, at all. I am only a reluctant Revisionist because I was sent to Poland by the court as an expert to investigate and found nothing.

“Cole and his publisher are idiots. They are caught up in the Religion of the Holocaust. As happened in the past, the search for gas chambers stretched across Europe. First France, then Germany, then Poland and now Russia. Every time investigations have proved the gas chambers did not exist, they moved to another location. Now they're in camps that no longer exist. We can do no forensic study. So they can further the Religion of the Holocaust. The Revisionists have done an excellent job at showing the camps were not gassing centers. But that is apparently not enough. Incidentally, it is not possible to prove a negative but only a positive. Cole and his publisher are engaging in what engineers and scientists call “mental masturbation”. In the final analysis, no one has to

prove anything. The fighting will continue because those involved are not scientists or technicians, but academicians. They are peers fighting among peers (some are not but claim to be). I am a technician of execution technology, Certified by United States courts, Canadian courts and German courts. I have no peers, unfortunately for Cole and his publisher. We do not have the technology now, nor did the Nazis then, have the technology for mass executions utilizing hydrogen cyanide gas. The argument is academic. If the technology never existed, mass gassings were impossible. Quod Erat Demonstrandum! And this is for publication!”

Fred Leuchter

*** This story is getting far ahead of me. New stuff is appearing daily on the Internet. Some of what I publish here will be old hat by the time you have this issue of **SR** to hand. I'm going to have to turn my attention to the blog at <http://codohfounder.com/>

***** ERIC HUNT REPLIES TO DAVID COLE'S ARTICLE ON TREBLINKA.**

I have not published Cole's article on Treblinka, and do not have space to publish Hunt's reply to Cole. But you will find in the following remarks an introduction to Hunt's view of Cole's thinking on Treblinka.

*** A Revisionist sent me a link to David Cole's written response defending his alleged belief that 900,000 Jews were “gassed”, buried, dug back up, cremated, and reburied and/or scattered at Treblinka 2. I was disparaged along with my documentary and I'd like to respond.

To support Cole's view on Treblinka and “Action Reinhard Death Camps”, he relies on two general documents (the Korherr Report and the Höfle Telegram), two sinister but vague entries in the Goebbels Diary and statements by Himmler. However, Cole **denies** the large amount of physical, photographic and now, testimonial evidence which supports the idea that no mass gassing could have occurred at Treblinka 2 and it primarily served as a transit camp where Jewish wealth was seized before Jews were divided into appropriate groups and sent on to other locations.

Most of Cole's argument is based on the **alleged** lack of physical evidence at “Treblinka.”

“Did the inmates at Treblinka eat? For a year-and-a-half, did they ever ingest food? Did the commandant ever eat? Well, show me the Treblinka stove. Did the inmates ever go to the bathroom? Did the commandant? Well, show me a Treblinka toilet. Show me or draw me a Treblinka toilet. You can't? Then none existed.”. . .

*“My sarcasm aside, the fact is, we all know that Treblinka existed. Studying the barren land where Treblinka once stood **isn't like looking for Noah's Ark**. We know that what we're studying did exist. And we know that the camp was razed. The case for Treblinka (and Sobibor, etc.) must be made through documents.”*

David thinks the case for Treblinka and Sobibor, etc., **must** be made through implying homicidal intent via documents and “code words.” But he's wrong, as similar documents can, have been, and are falsely interpreted.

Not only that, an incredible, *undeniable* amount of physical evidence still exists a few feet below the current ground level of Treblinka 2. The story is that the Nazis took sand from the nearby gravel pit and dumped it all over Treblinka 2. After all, Caroline Sturdy Colls's archaeological dig showed that remains of the alleged "gas chambers" exist below the ground at Treblinka 2. But of course, many "deniers" claim these terra-cotta tiled floored structures inmates entered after getting a haircut were likely real shower rooms, reinforced to protect against air raids.

So one *can* find structural remains similar to those latrines or the kitchen at Treblinka 1 beneath the ground at Treblinka 2. So David, one could very well show you a Treblinka 2 toilet or a Treblinka 2 stove, just as you sarcastically request. After all, Caroline Sturdy Colls proved "the Nazis couldn't destroy all remains", right? Colls's archaeological dig shows that Treblinka 2 could very well appear quite similar to the current ruins of Treblinka 1 when approximately 3-4 feet of ground are removed.

So David is repeating an exterminationist *meme* which is not true. That is, that Treblinka 2 was entirely razed and it's a land barren of evidence.

Of course the exterminationists, like Cole, claim the alleged "document trails" are the "mountain of evidence." However there is an actual little mountain of evidence currently at Treblinka 2 waiting for proper forensic investigation.

So David's analogy is correct, it's not like looking for Noah's Ark.

However, it **is** like being told the exact location where Noah's

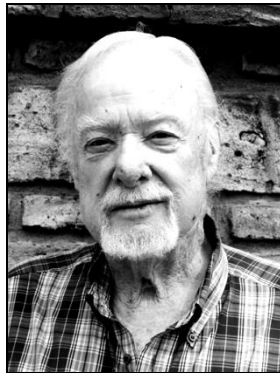
Ark is known to be buried under four feet of ground, yet having the chief rabbi of Poland prevent anyone from ever digging there.

For Hunt's full reply see: <http://holocausthoaxmuseum.com/response-to-david-cole/>

Here is Cole's original article: <https://www.facebook.com/adam.parfrey/posts/10154399731275224>

*** This experience with a fast-moving story of consequence on the Web has forced me to consider handling this material differently. There are a couple thousand words relating to this Cole/Stein story that cannot go here, and I was not up to date with them on the web. We're talking about "new" media here. Am I the only one among us now who publishes a revisionist newsletter in hardcopy? In the moment, I think so. There are probably good reasons why this is so.

*** Here is my new photo that I will use for the next year or two. I look normal. Eh?



Smith, August 2014

*** Until next month then.

Bradley

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The Case of Gregory Chelli (alias Ulcan, alias ViolVocal), or the French Police's Inaction, Thus Far, in the Face of a Form of Jewish Terrorism

Robert Faurisson

August 25, 2014

Residing, it seems, at times in his native Paris, at other times somewhere in Romania and sometimes in Israel, precisely at Ashdod, right beside the Gaza Strip, the thirty-year-old French-Israeli Gregory Chelli, member of the Jewish Defense League, works, notably by means of the Internet, at making the life of men and women whom he considers anti-Semitic miserable. He sets up provocations in the course of which he makes the police services look ridiculous. So far he seems to have enjoyed an impunity comparable, proportionately speaking, to that of the State of Israel itself. Up to now Alain Soral, Dieudonné and their families have been among his best-known targets.

In our turn, we—my wife and I, along with some members of our family—have had to endure his provocations. I am 85 and my wife, who is nearly 83, is in poor health:

her eyesight is diminishing, she is prone to falls and, when she does fall, she cannot get back up without help; she almost always needs my presence at her side; if I have to be out of the house for more than half



Robert Faurisson
(Before Revisionism)

a day I must arrange things so that she will not remain alone.

From March 8, 2012, if not be-

fore, and for as long as he was able to phone us at our old number, this Chelli assailed us with a hundred calls of insults, abuse, threats (including death threats) and—I stress this point—on some of those occasions committed numerous actual assaults, details of which will be seen below. He has gone on making fun with impunity of the French police in general and its anti-violent crime sections (the “BAC”) in particular, something that costs the taxpayer dearly. The police register our complaints but nothing or almost nothing comes of them.

To begin, here is a selection of the words this thug has addressed to my wife, words that can sometimes be heard in the recordings that, not without relish, he diffuses on the Internet: “Bitch, I shit on you, I piss on you... I enjoy seeing your husband's smashed head... I—you, I'm going to make your life impossible, I'm going to call

your neighbors.” The “smashed head” is an allusion to photos showing me on a hospital bed after my sixth physical assault, on September 19, 1989, when three “young Jewish activists from Paris” set upon me in Vichy, where I live. From November 1978 to May 1996 I sustained ten assaults, particularly at the Palace of Justice in Paris, where the guard corps consistently refused me any protection, in direct words such as “We are not your bodyguards!” or “You may go to such or such place [in the building], but at your own risk!” or, from the commanding officer, a lieutenant colonel: “My grandfather was at Dachau...!” Not once was any of my attackers or any of the organizers of the assaults arrested. In one case alone—that of September 1989—the Jew behind an attack in which I nearly lost my life was merely questioned; he explained that on the day of the assault he had been far from the scene, at the house of a Jewish friend whose name he gave; asked to give other names, he responded that he could not because it had been the day of a masked ball... to which the friend had invited him.

I lodged my first complaint against Chelli for telephone harassment and assault at Vichy police station on March 9, 2012 (report of Guy Dablemont, police officer). I specified that the individual had also phoned two of my neighbors in the middle of the previous night, telling the first that there was a gas leak in my house and that he must go and inform me of it (and the neighbor, in a state of complete panic, did so), and announcing to the second that I was a terrorist. Both told me afterwards that they were ready to talk to the police if their testimonies were required. But

the police, to whom, with their agreement, I later conveyed their respective identities and addresses, never asked them anything.

The very next day, March 10, the historian Paul-Eric Blanrue, whom I knew to be remarkably knowledgeable on the subject of Jewish activism, revealed Gregory Chelli’s identity to me, supplying a wealth of information about him which I then shared with the police. On Sunday, March 11, our grandson B., aged 20, phoned me and my wife to say that, on orders from his father, living near Vichy, neither he nor his twin brother would be coming to visit us any longer because their father had received a phone call [from Chelli] telling him that someone was going to set fire to his house. It must be said that, in his youth, the father of these twins aspired to become a judge but had to give up his law studies because of the trouble brought on by the misfortune of bearing my surname. Thereafter he had, for the same reason, also abandoned two other possible careers and lived in fear of losing the job that he had nonetheless managed to get. He ended up telling those around him one day that he wanted to kill me. I understand and forgive him.

Continuing his campaign against me and my wife, Chelli kept up his assaults on the telephone: “Son of a whore, son of a whore, son of a whore, we’ll get you one day... We’re waiting for you to come to Paris to see Dieu-donné, Soral. You’re worth shit.” I contacted the police and asked when my two neighbor-witnesses were going to be called in, as they wished to be. Answer: they will be called. In fact, as I have pointed out, they were never to be called. Second report signed by Mr. Guy

Dablemont, March 12, 2012. No action followed. On March 19 I obtained an interview with commander Janiszewski of Vichy police station. The man seemed amiable and interested but there was still no follow-up on the case.

On March 21 I wrote to him. To no avail. Throughout the month of May at the station I would speak, four times, with Major Gay, who made a strange objection; as the case involved YouTube he told me straight out: “The police can’t do anything with [against] YouTube.” On June 21 he promised me that he would work on the telephone numbers from which the calls had been made but warned me that I would not have the right to note them or to obtain the names and addresses. On June 30, Chelli, getting my wife on the phone, told her: “We’re going to put ground glass in your —.” On January 9, 2013 the thug, pretending to be a doctor, announced to me: “This is Chabanais [Charente] hospital. Your wife is dead.”

On February 9, 2013, with the harassment continuing, a serious incident occurred. At around 3 am, three members of the BAC showed up at our house. It seems someone had phoned pretending to be me, saying: “I’ve just been attacked by three blacks; they’re in my basement, raping my wife.” I tried to get an appointment with commander Janiszewski. Impossible. They promised me he would call me. He was not to call me. On my way to the police station I was walking up Boulevard de la Salle on the left-hand pavement. A little old man who had recently shouted at me: “Oh! You, you’ll go to hell” and who, myself making no reply, had

Continued on page 6

NEWS AND NOTES

Bradley R. Smith

*** *Der Spiegel* is one of Europe's most influential magazines. It's commonly held that its influence is based on the moral authority established by the quality of its investigative journalism. *Der Spiegel* employs the equivalent of 80 full-time fact checkers, which the *Columbia Journalism Review* calls "most likely the world's largest fact checking operation."

To illustrate the quality of the German press, as represented by the fact checkers of the *Der Spiegel*, one has only to refer to a story printed there dated 25 August about the roundup of some former Auschwitz guards. Klaus Wiegrefe, a house journalist for *DS*, writes about how a number of suspected Auschwitz guards were rounded up by the State for possible prosecution. The youngest was 88 and the oldest almost 100. Nevertheless...

Writing that more than a million victims were murdered in gas chambers at Auschwitz, Klaus Wiegrefe goes on to note: "The SS ground up the bones of the corpses and sold the meal to a fertilizer company in the vicinity. The ashes of the incinerated bodies were used in road construction, the hair of the women was spun into yarn and processed into felt, and gold tooth fillings were removed and melted, formed into bars and turned over to the Reichsbank, Germany's central bank during the Nazi era."

That all got past more than 80 full-time German fact checkers? In 2014?

It's not just the Americans.

*** **Borjastick** is the signature used by a primary figure who posts on the CODOH Forum. A pseudo-

nym of course. But he signs each post with: "Of the four million Jews under Nazi control in WW2, six million died and, alas, only five million survived."

*** **My second chemotherapy** session was cancelled because of an eruption of shingles. The shingles infection was encouraged by the fact that the first chemo session had blown out the bottom of my immune system. My new oncologist, a lady from Taiwan, said she didn't want to risk other infections while the immune system is so weak. She delayed the next infusion for two weeks. After ten days I called oncology to tell them that the infection was still cooking and we should delay it another two weeks. They agreed. It's interesting how painful shingles can be. I would not have thought so.

*** **Re my new photo:** it's been observed by a couple three people that my eyes look like slits. One person associated it with a Fu Manchu squint. I'd like to think the narrowness of the eyes represents on my part an increasing range of calculating shrewdness.

*** **Without Thought** is the title of a book I would like to work on but doubt I can find the time for. I was on the phone last night with Tom Moran and he was telling me that he is so busy with his business that he simply does not have time to do the writing he would like to do. That's the way it is with me. There's CODOH, there's *Smith's Report*, the Campus Project, there's this and there's that and I don't have time to write. When I write

about writing I do not mean *Smith's Report* or anything to do with CODOH or the Campus Project or any of the outreach I do. I mean writing about the life itself.

The first idea for *Without Thought* would tell the tale of the morning in Korea when I chose to stand in full view of and ignore a Chinese machine-gunner who was trying to kill me so that I could burlesque the guys in my platoon who had taken refuge in an irrigation ditch and looked like drowned rats. I could hear the bullets whooshing past my head but I was invested in my line of gags until the moment a bullet glanced off my left temple and knocked me to my knees. I have written about the incident, but have not told the whole story. And what I did tell was not informed by the concept of taking place "without thought," a concept that is now available to address, perhaps explain, a number of primary yet "brainless" decisions I have made over the last 60-odd years. And then, who am "I" if my decisions are made without thought?

*** **A wonderful review** of my *A Personal History of Moral Decay* by James J. O'Meara has been published at Counter Currents Publishing: <http://tinyurl.com/q3ft566>. More than 4,000 words, many insights that would not have occurred to me. I'd like to print the entire review here but there isn't, won't be, room. Now Fredrick Töben has reviewed *Moral Decay*, from a point of view that is uniquely his. That makes four sophisticated, literate reviews of the book. Reviewers are associating *Moral Decay* with William Burroughs, Henry Miller,

Charles Bukowski, Hemingway and others. At the same time, I do want to make it clear, that my work is only being associated with the work those guys did, not being compared to it.

*** **At the computer** this mid-morning the brain is empty (not a straight-line). I go through my mail, mess around with this and that, losing time. At noon, in the kitchen, I prepare my twice-daily drink of whey and take my supplements which are extensive, then go in the bedroom and lie down. I guess I sleep for a while then just lie there thinking about the work. And then slowly it comes to me. I see where I have to take the work. I come into the office, type the above couple three sentences for the record, and now when it is time to address the core idea that came to me while still in bed, it's gone. I have no idea what the idea was.

This has nothing to do with my "without thought" concept. I just forgot.

*** **A new outreach concept.** We have found a way to access academics, journalists, students and other media people in a way that has never before been used by any of us. Don't want to go into details publicly for the usual reasons, but the results should begin to show up this fall. We'll see. But this could become something very special.

*** **Illegal immigration.** It's the big story on the US-Mexican border. What we never see on American television are shots of the masses of kids and others from Central America riding on the roofs of Mexican trains for 800 miles from Central America to the border

with Texas. The "immigration" is being organized by special interests in their home countries to profit the organizers themselves, whoever they are, and processed by the Mexican government through its rail system to break through the American border. The kids are being used to achieve the goals, which are likely various, of the adults manipulating the adventure. Meanwhile, American Congressmen are unwilling to stand up to this aggression and fraud. They are focused on ISIS and Syria, where the "real" danger is. Once again: it's not "them," it's us.

*** **Hoaxocaust!** is a new one-act play written and performed by Barry Levey "with the generous assistance of the Institute for Political and International Studies, Tehran." There are Persians who know how to apologize as well as the rest of us. *Hoaxocaust!* ran in the New York International Fringe Festival, and has been selected to run in the Fringe Encores Series at Baruch College's Performing Arts Center for four (4) performances (it's a blow-out). In an article published by the Jewish *Algemeiner* Levey gives us 10 things he learned while "writing a satire of Holocaust deniers": <http://tinyurl.com/pb5wmxr>. I will note only the first one here.

#1. Putting Deniers' actual theories on stage, verbatim, without comment can be hysterical. When tenured Northwestern University professor **Arthur Butz** claims that most of the Jews who vanished after the war secretly moved to Brooklyn to escape their arranged-marriage spouses, you do not editorialize. Letting crazy speak for itself is comic gold."

This story is so stupid I would

not touch it were it not that Butz's name is—*used!*

*** **The charge of Holocaust Denial**, often combined with anti-Semitic and Nazi, is sheer, blind hatred, calculated to engender yet more hatred in others. It is attack and invective, displacing their civilized alternative for opposition, reasoned argument.

Logically it is quite the same as implicating an opponent of the death sentence for a criminal, in the crime itself. You oppose the execution of Anders Breivik, the mass murderer of Norway? Then you're a mass murderer yourself, and an anti-Norwegian to boot.

"Holocaust denier" combines the bigotry of "nigger" with the medieval consignment of "blasphemer." Like those two, it should be banished from the realm of polite conversation and respectable reportage, and someday, it will be.

Holocaust denial is to Holocaust revisionism what witchcraft is to chemistry.

(I did not write the above. I have lost track of who did. Regardless of author, it's pretty solid.)

*** Hernandez, my right-hand man here in the office for some three years before he moved south to Guanajuato, is in town for a couple three weeks. He's seeing to getting a book of poems published and drinking beer with old friends. Before he came up he had five books delivered from the States to my PO Box. They include:

New Horizons in the Study of Language and Mind, by Noam Chomsky.

How the Mind Works by Steven Pinker

Continued on page 11

John Stuart Mill Calls For Open Debate on The Holocaust

by Michael K. Smith

Thanks to the miracle of digital time travel, Legalienate's editors were able to interview the 19th-century liberal John Stuart Mill on the urgent matter of the suppression of free speech in the modern Holocaust debate. Readers of Mill's "On Liberty," which made him famous as a defender of human rights, will recognize what he has to say here.

Legalienate: We're pressed for time, as always, so let's get right down to business, so to speak. Don't we have the right, the obligation even, to reject points of view so odious that they offend our ethical sensibilities to the core? Why should we debate Holocaust "deniers"?

Mill: There is the greatest difference between presuming an opinion to be true because, with every opportunity for contesting it, it has not been refuted, and assuming its truth for the purpose of not permitting its refutation. Complete liberty of contradicting and disproving our opinion is the very condition which justifies us in assuming its truth for purposes of action; and on no other terms can a being with human faculties have any rational assurance of being right.

Legalienate: But American Supreme Court Justice Oliver Wendell Holmes once said that the doctrine of free speech does not permit one to yell "Fire!" in a crowded theater. Doesn't upholding free

speech for extreme points of view like Holocaust denial run the risk of inciting a general conflagration that will destroy the very rights we are seeking to protect?

Mill: Strange it is that men should admit the validity of the arguments for free discussion, but object to their being "pushed to an extreme," not seeing that unless the reasons are good for an extreme case, they are not good for any case. Strange that they should imagine that they are not assuming infallibility when they acknowledge that there should be free discussion on all subjects which can possibly be doubtful, but think that some particular principle or doctrine should be forbidden to be questioned because it is so certain, that is, because they are certain that it is certain. To call any proposition certain, while there is anyone who would deny its certainty if permitted, but who is not permitted, is to assume that we ourselves, and those who agree with us, are the judges of certainty, and judges without hearing the other side.

Legalienate: The persecution of Holocaust heretics really only affects a tiny minority of very stubborn people, doesn't it? By taking up their cause, aren't we really making much ado about very little?

Mill: It is not the minds of heretics that are deteriorated most by the ban placed on all inquiry which does not end in the orthodox conclusions. The greatest harm done is to those who are not heretics, and

whose whole mental development is cramped and their reason cowed by the fear of heresy. Who can compute what the world loses in the multitude of promising intellects combined with timid characters, who dare not follow out any bold, vigorous, independent train of thought, lest it should land them in something which would admit of being considered irreligious or immoral?

Legalienate: What's wrong with denigrating Holocaust "deniers," so long as we don't abolish their free speech rights?

Mill: Where there is a tacit convention that principles are not to be disputed, where the discussion of the greatest questions which can occupy humanity is considered to be closed, we cannot hope to find that generally high scale of mental activity which has made some periods of history so remarkable.... If there are any persons who contest a received opinion, or who will do so if law or opinion will let them, let us thank them for it, open our minds to listen to them, and rejoice that there is someone to do for us what we otherwise ought, if we have any regard for either the certainty or the vitality of our convictions, to do with much greater labor for ourselves.

Legalienate: But aren't some points of view so evil that they deserve silence? And aren't others so obviously true that they needn't be argued?

Mill: First, if an opinion is com-

elled to silence, that opinion may, for aught we can certainly know, be true. To deny this is to assume our own infallibility. Secondly, though the silenced opinion be an error, it may, and very commonly does, contain a portion of truth; and since the general or prevailing opinion on any subject is rarely or never the whole truth, it is only by the collision of adverse opinions that the remainder of the truth has any chance of being supplied. Thirdly, even if the received opinion be not only true, but the whole truth; unless it is suffered to be, and actually is, vigorously and earnestly contested, it will, by most of those who receive it, be held in the manner of a prejudice, with little comprehension or feeling of its rational grounds.

And not only this, but fourthly, the meaning of the doctrine itself will be in danger of being lost or enfeebled, and deprived of its vital effect on the character and conduct; the dogma becoming a mere formal profession, inefficacious for good, but cumbering the ground and pre-

venting the growth of any real and heartfelt conviction from reason or personal experience.

Legalianate: But some people, like Holocaust deniers, just refuse to enter the age of reason. Don't we have ample reason to reject their perverse beliefs?

Mill: The beliefs which we have most warrant for have no safeguard to rest on but a standing invitation to the whole world to prove them unfounded. If the challenge is not accepted, or is accepted and the attempt fails, we are far enough from certainty still, but we have done the best that the existing state of human reason admits of: we have neglected nothing that could give the truth a chance of reaching us; if the lists are kept open, we may hope that, if there be a better truth, it will be found when the human mind is capable of receiving it; and in the meantime we may rely on having attained such approach to truth as is possible in our own day. This is the amount of certainty attainable by a fallible being, and this is the sole way of attaining it.

Legalianate: How dangerous is the suppression of heresy in your view?

Mill: It is true we no longer put heretics to death; and the amount of penal infliction which modern feeling would probably tolerate, even against the most obnoxious opinions, is not sufficient to extirpate them. But let us not flatter ourselves that we are yet free from the stain even of legal persecution. Penalties for opinion, or at least for its expression, still exist by law; and their enforcement is not, even in these times, so unexampled as to make it at all incredible that they may some day be revived in full force.

Legalianate: Indeed. In the 21st century, many Holocaust heretics are still sent to prison. Thank you for your time.

Source: All quotes of John Stuart Mill are verbatim, from "On Liberty," published in 1859.

First published by Legalianate:
<http://tinyurl.com/qy7qzue>.

The Case of Gregory Chelli Robert Faurisson

Continued from page 2

followed after me, calling me a "dirty bastard", was on the opposite pavement in conversation with the owner of a garage there and another person. He noticed me. He was talking loudly but I could not make out what he was saying, although it was obviously about me, and heated words indeed. This time I decided to call him to account. I went up to him and asked the reason for his attitude. He replied: "You should be ashamed, denying the existence of the concentration camps", thereby proving he had not read anything I had written! He is a state

education retiree: a former schools inspector called Jacques Thierry.

I wanted to discuss this matter with commander Janiszewski but could not manage to contact him.

On February 21 I finally saw him. He informed me: "They've got [Chelli's telephone] number" but, of course, this number was not revealed to me and I was never to know what action, if any, followed the discovery. Regarding the incidents with the retired inspector he said: "We'll see to that later", but nothing was seen to "later". A new complaint was lodged, with a report

bearing the signature, this time, of Bernard Manillère, police officer.

New calls, new insults on March 14, 16 and 17: "You're still alive, — !"; "So then, rotter, old fossil, old fossil, old fossil." On March 19 I sent a new letter to commander Janiszewski, pointing out that the harassment had now lasted for over a year and that I knew nothing about the investigation except that the thug's telephone number had apparently been found. No reply.

April 3, 2013: "I'll go and piss on your grave... Son of shit... Your

daughter... Your son disowned you like a dog... Your wife sells her paintings. I'm Gregory Chelli... I called your neighbor for the gas leak... I'll make YouTube videos."

As I ended up changing my phone number, which caused me considerable nuisance, we were no longer to receive insults, abuse or threats liable to lead to assault. But the situation would suddenly worsen.

The newspaper in France that has vilified me the most since the late 1970s, throwing me to the dogs, *Le Monde*, today owned by Louis Dreyfus, has this summer begun to denounce the practices of Gregory Chelli because he rebukes its journalists for their criticism of the State of Israel's current behaviour in Palestine, particularly in Gaza. An intriguing reversal of the situation. The thug's victim is no longer Faurisson, concerning whom the newspaper has reported virtually nothing of the attacks he has had to endure; on the contrary, *Le Monde* was at the head of media campaigns against the revisionists, dubbed "stubborn liars, gangsters of history", of whom I myself would seem to be the paragon.

This time the victim is primarily a weekly of the political left and of big money, *Le Nouvel Observateur*, or its website called Rue89. See "Qui est le hacker sioniste soupçonné d'avoir piraté Rue89?" *Le Monde*, August 10-11, 2014, p. 7 or <http://tinyurl.com/oar2omt>.

See also: "Le Monde and Le Nouvel Observateur solidaires de Rue89", *Le Monde*, August 12, 2014, p. 7 or <http://tinyurl.com/nzego29>.

More specifically, the journalist concerned is Benoît Le Corre; on this subject I recommend the video at <http://tinyurl.com/pgbp8e7>.

The reporter's father, hearing the words of the thug Chelli, has suffered a heart attack and been placed in an artificial coma; see <http://tinyurl.com/kgqc82m>. Given the circumstances, the fact that the case should have "taken a tragic turn" does not surprise me; my own

Suddenly, on Saturday, August 16, 2014, at 12.30 am, there appeared on our doorstep, very tense, four members of the BAC and two uniformed policemen. The BAC men had arrived on the scene with weapons and shields. The one in charge neither introduced nor identified himself.

myocardial infarction of October 16, 2012, occurred in similar circumstances.

I have a long experience of Jewish attacks; often they aim at the heart. On July 12, 1987, I was beaten with extraordinary violence by the Jew Nicolas Ullmann at the Vichy "Sporting Club", with no possibility of defending myself: all his blows were to my chest which, four days later, had become one enormous bruise. "Your guy was a real bomber!" was the remark of the Cameroonian doctor at Confolens (Charente) hospital on seeing the damage. As usual, I did not bring charges because I could not afford to retain a lawyer, and experience had taught me that if there were a trial my assailant would either be acquitted on the presumption of good faith or else be ordered to pay me a pittance in damages.

For many French judges my opponents are automatically in good faith. In 2007 former Justice Minister Robert Badinter, who had the chutzpah to state on television that as a lawyer for the LICRA he had

had me found guilty in 1981 of being a "falsifier of history", proved incapable of proving his assertion in court during the case I had brought against him for it. And for good reason: never in my life have I been found guilty of distorting or falsifying anything whatsoever; the court had to take note of this and rule that Badinter had "failed in his offer of proof" (p. 16 of the judgment) but, the judges dared to add, Badinter had been in good faith! And, losing my suit, I then had to pay €5,000 to my extremely rich "good faith slanderer". The year before historian Pierre Vidal-Naquet, the most worthless of my opponents, wrote on the website of *Libération*: "If I had got my hands on Faurisson I would not have hesitated to strangle him" (January 6, 2006). He knew that, smothered with fines and other financial penalties, I was hardly likely to prosecute him and that, in the event of a trial, he could count on a court presided over by Nicolas Bonnal, with François Cordier as representative of the Justice ministry, two friends who had taken special courses in "Shoa" history organized by the Simon Wiesenthal Centre in Paris and the Representative Council of Jewish Institutions in France (CRIF).

Suddenly, on Saturday, August 16, 2014, at 12.30 am, there appeared on our doorstep, very tense, four members of the BAC and two uniformed policemen. The BAC men had arrived on the scene with weapons and shields. The one in charge neither introduced nor identified himself. A neighbor who had not been involved in last year's episode came out on the street in his pajamas. He held out to one of the policemen a telephone handset on which he was still in conversation

with Chelli. It is the latter who can be heard in a long recording. The neighbor, for his part, did not have all his wits about him. He ought not to have followed the thug's instructions and come out of the house in the middle of the night as he did.

My wife is distraught. She can no longer sleep. Personally, I refuse to dwell too long on the consequences of what I call "the Jewish torture". I do not know what the Chinese torture is but I know the Jewish torture: it is particularly vicious. My mind tries hard to erase the various incidents but my body forgets nothing. For many years it has hardly ever left me in peace, especially at night, when the cries I let out during my nightmares wake up those near me. I smile and, at times, even laugh. A matter of temperament. I laugh, for instance, with my friend Dieudonné and I adopt the judgment of Pierre Guillaume, expressed in a play on words on the name "Dieudonné", which literally means "God-given": "The laughter given by God is the final solution of the Jewish question" (Le rire par Dieu donné...).

I have learnt that my new file is in the hands—quite a coincidence—of Major Gay. The good man has done nothing in the past; he will do nothing in the future. Three times, in the evening, at around nine o'clock when he goes on duty, I have been to the police station to keep him informed of what, in the course of the day, I have garnered on the subject of Chelli but the matter clearly does not interest him and he asks me to take my written reports with me as I leave. Finally, on my third visit, a surprise: he informs me that my file has been sent to the regional police service (SRPJ) in Clermont-Ferrand. By a new coincidence, the

file is in the hands of a commander there who, a few days ago, on a complaint of the LICRA of Strasbourg, came to Vichy to ask me fifteen questions about two articles on "Robert Faurisson's unofficial blog": our

I laugh, for instance, with my friend Dieudonné, and I adopt the judgment of Pierre Guillaume, expressed in a play on words on the name "Dieudonné", which literally means "God-given": "The laughter given by God is the final solution of the Jewish question" (Le rire par Dieu donné...).

appointment was also at the police station. However, for the most part, I limited myself to letting him put down in his minutes my ritual sentence: "I refuse to collaborate with the French police and justice system in the repression of historical revisionism." Amiable and smiling, he did not seem to begrudge me for exercising what, in this case, was a right under the law.

They surprise me, all those Jews along with all the people who live in the panicky fear that they have, and rightly so, of those whom I call "the Jewish-Jews". They think I can be intimidated; however I can say that, although I have often felt fear, discouragement, anxiety, I have never known timidity. They believe I am French and intelligent. For them, after forty years of blows and injuries, trials, insults of all kinds and especially after so many attacks on my wife, my children and my grandchildren, I'm sure to break down. They are wrong. They run on blinding hatred. I do not. Admittedly, I am French by my father but, by my mother, I am British, or rather Scottish. Unlike the

pure Frenchman, born clever and whose eye sparkles with intelligence, I see no reason to believe that my fight is lost before it begins. I am even persuaded of the contrary.

Let's recall the British in June 1940: they were lost. Unintelligent, they did not grasp the fact. Then, with the decisive support—at first surreptitious—of their cousins across the Atlantic they continued the fight and that's how they won it. But even so, above all the reader mustn't go and take me for an admirer of the alcoholic Winston Churchill! Under his leadership the Western Allies, perfect "democrats" that they were, offered a good part of Europe to Stalin and amassed the very worst crimes in Europe and elsewhere while their propaganda specialists, as in the First World War, lied to the fullest, ascribing, for example, to the Germans the invention of "corpse factories" which, during the new war, would become "death [by gas] factories", built at Auschwitz or elsewhere.

Their propaganda endorsed the gargantuan Jewish mystification of the alleged extermination of the Jews (which produced millions of miraculous survivors), the alleged Nazi gas chambers and the alleged six million. Finally, they incur, after the Americans, a heavy responsibility for the crime par excellence that was the judicial masquerade of the International Military Tribunal (three lies in three words) at Nuremberg, presided over by a British judge; article 19 of this tribunal's charter pronounces that "The Tribunal shall not be bound by technical rules of evidence..." while article 21 stipulates that "The Tribunal shall not require proof of facts of common knowledge but shall

take judicial notice thereof. It shall also take judicial notice of [an endless series of documents and reports signed by the victors concerning the crimes of the vanquished]...". So it was that the Soviet report on the massacre of thousands of Polish officers at Katyn, attributing it to the Germans, was to have, like a multitude of other reports each more insane than the rest, the value of authentic evidence with no possibility of appeal, and for all eternity. Three cheers for the Allies in general and also for those Frenchmen à la Fabius who grounded their 1990 antirevisionist

law on... the Nuremberg trial!
[...]

Addition of August 30, 2014:

Another neighbor of mine, owner of a restaurant in the town center, has just revealed to me that on the night of August 16, wanting to return home, he was stopped by policemen near his house who, agitated and ready to shoot, ordered him, guns drawn, to move away because his neighbor Faurisson was extremely dangerous. It is likely that those men, having first gathered in Vichy police station before moving into operation, had not been made

aware of the treatment which, for the last two years and five months, I had been made to endure by a hoaxer carrying on with impunity who, on February 9, 2013, had already staged a scenario exactly the same as what he was repeating on August 16, 2014. Had they known they would not have been in such a nervous state. But perhaps some high-placed persons wanted to let an incident occur. After all, except for one case, in the last forty years in Vichy neither the police nor the municipality has expressed any interest in the safety of a Faurisson.

What Is It With That Nazi Euthanasia?

by Jett Rucker

Gizmo was our faithful family dog for eighteen years before we “put him down” a few years ago. Our neighbors and friends were suitably sympathetic, and their reaction was entirely appropriate; we were rather broken up about it for several days. It was worst for our children, who had literally grown up with Gizmo.

“It was the best thing for Gizzie,” people who knew us—and him—would opine, again with considerable evidence as well as reason on their side. We agreed, noting that he had been put out of his misery. Of course, bills for his care at the veterinarian had been mounting, and our savings from their discontinuance are appreciated even if not positively needed for our own sustenance.

Rewind to 1945, to *Hadamar*, (American) Occupied Germany, where unreconstructed Nazis are being ratted out and shipped to Da-

chau and other prison camps for sorting and punishment as appropriate. *Hadamar* is a small town in the western German state of Hesse, and it had long been the location of a government psychiatric hospital where it was reported that the National Socialist government had devised and launched a program for killing persons with disabilities that the government felt had no prospect of living fruitful lives. This practice, allegedly instituted a few years after the assumption of power by the National Socialists, was said to have experienced “mission creep” during World War II such that the putative killing facilities at *Hadamar* were repurposed to the killing of prisoners of war and other wards of the beleaguered state whose maintenance it wished to be relieved of, in a general way like my family and our beloved Gizmo.

Staffs of the institution were rounded up and put on trial by the

occupying US Army under the direction of a Judge Advocate General’s Corps officer named Leon Jaworski, whose name became a household word in the 1970s as the special prosecutor in the Watergate trials. The tribunal he led found every one of the accused guilty of crimes under international law, sentencing three of them to death.

Fast forward to 2014, to Berlin, host to three memorials to Holocaust victims, one each for Jews, for Roma and Sinti, and for gays. Just when it might seem that there couldn’t be yet another category of victims of the Nazis for which to erect a memorial, along comes, 73 years after the fact (the euthanasia program was halted in 1941), the memorial to a supposed 300,000 victims of the National Socialists’ “T4” euthanasia program, reported in the *New York Times* of September 3: <http://tinyurl.com/nplbj3k>.

Actually, there never was any-

thing as blessed as silence on the subject; the noise has been sustained at least since 1945 when Colonel Jaworski opened the first of a series of war-crimes “trials” that have continued to the present day and will no doubt continue well past the lifetimes of anyone who might read the present report. And now, just as for every other conceivable permutation of Nazi war crimes the human mind can invent, there is even a memorial to the victims of these crimes as well, at the former bus stop at 4 *Tiergartenstrasse* in Berlin, where you already couldn’t swing a dead cat around your head without hitting such a memorial with it.

What, then, is with all this interminable hoopla about the T4 euthanasia program that ended over seventy years ago? It seems fairly obvious, on reflection. The one holy cause so widely and deeply revered and worshipped (and enforced by law) that it has been dubbed the Juggernaut of Conscience is, and surely will long remain, the Holocaust, the shield of the Jewish people and the sword of their country, Israel. The German euthanasia program of 1939-1940, whatever its extent and nature in truth, is neither more nor less than a tributary in the vast watershed that drains blood and treasure from the United States and Germany in torrents that swell ever greater with each passing year.

It is the beneficiary of a mendacious symbiosis with its big brother, the Nazi Holocaust of the Jews, in two ways.

First, it demonizes the National Socialists and the Germans, the people who permitted or assisted this monster to gain control over their country. Demonizing these groups is essential to putting over

the most-improbable, indeed sensational, thesis that this group of notionally civilized people would assign themselves the task of physically eradicating—exterminating—a group of people living in their very midst, in many cases occupying positions in government, the media, the academy and professions that are distinguished and influential. What “the Germans” actually did to the Jews during World War II is indeed reprehensible, but the Holocaust meme as it has grown and transmogrified since the times of the actual events absolutely requires the understanding that the Germans were in fact brutal, soulless monsters bent on imposing National Socialism on the entire world, and rendering that world entirely *judenfrei*, as the goal of extermination of all Jews is rendered in their language. Emphasizing and magnifying the size and methods of the T4 euthanasia program serves this goal most admirably. They’re killing their own people, for shame!

Second, it offers a precious “seed crystal” on which to erect a pseudo-factual basis for the Gas Libel on the German People. The technological horrors of the Gas Chamber are such as to raise the hairs on the backs of the necks of people susceptible to dystopian science fiction, and among this gullible population, to raise the moral hackles of those either whose sympathies are motivated by the exotic method of the crime and/or who wish to be seen by their fellows as sympathizing with the helpless innocent who suffer such an unimaginable fate at the hands of such despicable torturers. In just such fertile muck does the seed of the “industrialized death machine” take root and eventually unfold its ugly flower in the light of public won-

derment.

The T4 euthanasia program has been promoted as the test bed in which were invented no less than two methods of killing unwilling or unknowing victims with gas: the gas van and the stationary gas chamber, the latter being disguised as, or even doing double duty as, a shower room. Quite aside from the toll it is said to have taken at at least six locations around Germany, it is also averred by those historians who have hitched their wagons to this dark star that the satanic technologies developed in the euthanasia program were explicitly exported to the purported “extermination camps” of Aktion Reinhardt and other conspiracies hatched by Nazis bent on world domination. Diligent operatives from the euthanasia program were seconded by the SS to those camps as they were being designed and erected, and placed in charge of the installation of the killing apparatuses that eventually claimed, it is said, the lives of as many as six million innocent Jews, along with five million “other ranks.” That is, indeed, quite a lot of gas, once one thinks about it. All this is to lend much-needed credibility to the phantasmagoric tales of the genocidal gas chambers invented and deployed by the Nazis.

Like most of the victims of the Nazi empire of death, our poor Gizmo was incinerated (the term “cremated” is reserved for human beings exclusively, Jews and the disabled included), and we requested—at extra cost—that his ashes be returned to us. But we erected no memorial to him, not at a bus stop downtown, nor even in a cemetery such as the ones at the T4 sites.

We spread his ashes around a sapling in the back yard that we had recently planted, which today

towers over our back porch providing welcome shade that we enjoy every sunny day that comes along.

One of the things we enjoy

about the shade under Gizmo's Tree is its silence. It has made absolutely no sound since we spread his nourishing ashes that sad day so

many years ago. Would that the deaths of others could be so gently honored.

News and Notes Bradley Smith

Continued from page 4

The Grand Design, by Stephen Hawking and Leonard Mlodinow

Frames of Mind: The Theory of Multiple Intelligences, by Howard

Gardner.

The Germ Code, by Jason Tetro. He's looking through my books now, looking.

I've suggested to Hernandez that he lighten up a bit but he says he finds this stuff entertaining.

British Publisher Simon Sheppard Arrested, His House Searched, His Computers Seized, but He Beats the Rap

This past June the Adelaide Institute reported that British revisionist publisher Simon Sheppard, of North Yorkshire, was woken up by police threatening to break down the door of his house unless he opened it immediately. They refused to allow him to put on some clothes first.

Once inside they arrested him on "suspicion of distributing racially inflammatory material, under section 19 of the Public Order Act 1986", allowed him to dress, handcuffed him and took him away. Soon afterwards a search team arrived on the premises, confiscating two computers and some books.

"... it seems that some sourpuss at the Post Office opened an outgoing package, saw something about Anne Frank, deemed it 'anti-Semitic' and reported it to the police. This was enough for the special 'anti-racist' task force to spring into action.

"Sheppard was detained until 1 pm, then bailed for three months, during which time he may or may not be charged with having committed an as yet unspecified act."

Sheppard's activity as a revisionist publisher is well known to the authorities: in 2008 he was tried and convicted for distribution of



"racist" tracts and imprisoned for three years. But he has no intention of giving up his life's work because the arbitrary ruling power disapproves of it.

Today the offence of "distributing racially inflammatory material" carries a sentence of up to seven years. <http://tinyurl.com/k2eb75v>

UPDATE

Sheppard writes that he reported to the York Police Station on 9 September to answer bail following the police raid of three months earlier. A Post Office employee had opened an outgoing package and seen something inside, probably a copy of *Anna Frank's Novel*, and this was used as a pretext for a report to the police. That report was used as a pretext for his arrest, which was the legal pretext for the search of his flat and the seizure of papers and data. But at York he was informed that there will be "no further action" in relation to the suspected offence, "the distribution of racially inflammatory material." His two computers, drives and other seized material are to be returned.

You will find an intro to *Anna Frank's Novel* and to Simon Sheppard's Heretical Press here: <http://tinyurl.com/kj4jy4n>. When Simon claims he is publishing "Heretical" books and papers, he is not practicing a form of British understatement. He means – **Heretical!**

INCONVENIENT HISTORY

Volume 6, Number 3 –
Fall 2014

It's Here!

Did covert machinations of the Great War betray the Arabs and result in a permanent conflict of civilizations?

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Revisionism as Creative Destruction, by Jett Rucker

Roots of Present World Conflict: Zionist Machinations and Western Duplicity during World War I, by K.R. Bolton

The Rise and Fall of Historical Revisionism following World War I, by Richard Widmann

The Great Holocaust Mystery: Reconsidering the Evidence, by Thomas Dalton

The Recovery of Human Fat in the Cremation Pits, by Carlo Mattogno

The "Report on Concentration Camp Sachsenhausen" (Prisoner's Report) of 12 June 1945, by Klaus Schwensen

Review: The Sleepwalkers: How Europe Went to War in 1914, by Ralph Raico

Review: Republican Party Animal, by Chip Smith

See: <http://tinyurl.com/kpm2vn9>

*** *A Personal History of Moral Decay* was published in mid-June. It's been reviewed beautifully four times, while a couple more reviews are in the works. A reader of *Smith's Report* writes:

"Congratulations Bradley. Your new book seems to be a home run. I liked Toben's review especially. Hope this book ends any financial problems you may have."

Well, not yet. The book has received four very good reviews, but the distribution of those reviews is limited. They were not published in *The New York Times Book Review*. While I hardly tried to sell the first three books, this time it's different. I want to promote this one. The idea is to use the reviews to create a story, use the story to promote the book, use the book to promote revisionism. Same ole, same ole, but that's what I do. Promote revisionism. To date sales are minuscule. I know what the odds are.

*** **Same Ole, same ole. Again.** The fall semester is here, student newspapers are publishing, we've submitted a very simple text link to the online edition of *The Daily Trojan* at USC. It reads:

"My History of Moral Decay"
The link takes the reader to the review of *A Personal History of Moral Decay* that appeared in Counter Currents. And to Amazon.com where the reader can buy the book.

The plan is to focus on USC, the home of the Shoah Foundation and the rabbinical filmmaker Steven Spielberg. Mr. Spielberg is rabbinical in the sense that with film he focuses on creating martyrs of Jews, even when they claim to have participated with Germans in the victimization of Jews.

This time the idea is to focus, focus. It will be the same if the link is run or not. There are a lot of testimonies here that ache to be addressed. I worked some of them last year but wandered off. No wandering this time. This time it's to be—Single-Mindedness!

Ya think?

Bradley

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Heretics, Sacralization, and Fear in the Heart of the Journalist

What follows is an exchange (not) between Albert Richardson of the British website What Really Happened? (<http://tinyurl.com/oc9g8un>) and Will Storr, a highly praised British journalist who is interested in “heretics,” though not so much it appears as he was before being addressed by Mr. Richardson. In the event, Storr represents journalists as a class, weak and fearful throughout the English-speaking world.

Dear Will Storr: I picked up your book *The Heretics* in the library without previously knowing anything about it. It has proved to be a fascinating read, especially the chapter on the workings of the brain and the fallibilities of perception and of memory, though of course most of the book relates directly to them too. This connects closely with my own interests in recent years; my library list includes Gilovich’s *How We Know What Isn’t So*, Ariely’s *The (Honest) Truth about Dis-*

Dishonesty, and Macknik & Martinez-Conde’s *Sleights of Mind*. There are frequent references in these works to Kahneman and Tversky and much of what you wrote was already familiar to me. What I have brought away from these readings is awareness of the aforementioned fallacies of perception and memory, and of the power of confirmation bias, which I see constantly in others and, of course, less frequently in myself. I have also read quite a lot about Elizabeth Loftus and false memory, as well as watching one of her TED talks.

I found myself wondering whether you were actually going to tackle the only real heresy of our time, the one for which people’s careers are destroyed, they are sent to prison for periods of years or flee into exile to avoid this, or they are victims of brutal violence, arson and even murder. It was therefore with mixed feelings that I reached your chapter on David Irving: satisfaction that you had elected to take this particular bull by the

horns but disappointment that you had chosen an easy target, disappointment that was reinforced on seeing that you here abandoned your willingness to look at the “heretical” view with the even-handedness you had displayed in other chapters.

Irving is an easy target. He is the only “Holocaust Denier” most people have ever heard of (though he is not really a “denier” any more), he is a racist, he has been thoroughly vilified in the media and he has the reputation of being difficult to get on with at the personal level, although he used to have a rather engaging personality in his public speaking. I noticed, though, that you subjected him to guilt by association in insisting on some of the more unpleasant utterances of those who went on his tour. (I wonder how selective you were.) Along with this, you also subjected “Holocaust Denial” to guilt by association both with Irving and with these racist remarks. It should be clear to anyone

that the truth or otherwise of assertions about historical facts is unaffected by the political and social views of any individual making or rejecting such assertions today.

People who make the kind of extreme racist remarks you cite are a tiny minority in society today, though such views were the norm in earlier generations, something that we should bear in mind when passing judgment on individuals from those earlier times; Churchill, for example, widely revered as a hero today, was an appalling overt racist by my standards or yours. Clubs in Hong Kong had “No dogs or Chinese” signs. Segregation flourished in the American South, and Blacks could not vote. It was to last another 20 years after the war. Even the US Army was segregated.

“Holocaust Deniers” are also a small minority, but a very large part of the racist set will belong to this second set. Result: a significant proportion of “Holocaust Deniers” will be prejudiced racists. This tells us nothing about the validity of Holocaust Revisionist (the proper term) arguments. Some of the Revisionist historians incline toward conservative social views, for example on homosexuality or mixed marriage, but the most important current writers such as Carlo Mattogno, Germar Rudolf, Jurgen Graf or Thomas Kues either do not hold such opinions or have not spoken on these topics.

The first person to question the story today known as the Holocaust was Paul Rassinier, a French Socialist who was sent to Buchenwald and Dora for his Resistance activities. He barely survived and returned an invalid; the conditions

Will Storr is the author of three critically acclaimed books, including his *The Heretics: Adventures with the Enemies of Science*. He is acclaimed by the British and American press.



Will Storr

His website lists reviews of his latest books as follows:

Salon: A searching, extraordinarily thoughtful account of what it means to believe anything.

Michael Shermer in *The Wall Street Journal*: A subtle brilliance.

The Daily Telegraph: Funny, serious, richly vivid.

The Independent: Investigative journalism of the highest order.

The Sunday Telegraph: A humane and generous book.

The Guardian: Confounds expectations.

Esquire: Incontrovertibly brilliant.

Grazia: Brilliant.

Daily Express: Utterly engrossing.

BBC Radio Oxford: Astounding.

Will Storr represents the best of journalism in the English language. At the same time he is unwilling to entangle himself in any discussion about the Holocaust that is heretical. Is it because he is a Jew? I don't think so. Let me say it again. It's not "them." It's us.

he describes were horrific. However, after the war he observed former prisoners, mainly Communists, making accusations that he did not recognize and he made it his business to interview everyone he could find who claimed to have seen a gas chamber. It turned out in every case that they had not seen a gas chamber and had simply been repeating hearsay.

If you had genuinely wanted to look at the “heresy” of “Holocaust Denial” you could have spoken to serious scholars who have spent a lifetime researching the topic. Interesting though your experiences with Irving and his followers were, I, for one, would have liked to see you engage with serious, moderate Revisionists such as Bradley Smith, David Cole, Germar Rudolf, Carlo Mattogno, Samuel Crowell, Jurgen Graf or Thomas Kues. Far from being “enemies of science” it is they who have pushed for properly controlled forensic investigations and the guardians of orthodoxy who resist them[1].

It might be difficult with Mattogno, as he is Italian and does not speak English (surprisingly in that one of his strengths is his fluent knowledge of both German and Polish and he communicates with Bradley Smith in Spanish). Also, Rudolf, a former doctoral student at the Max Planck Institute who was expelled because of his work on the Holocaust, may hesitate to speak openly, as the United States, where he now lives, previously deported him to Germany where he served a 3-year prison sentence for writing a

Continued on page 6

News and Notes

Bradley Smith

*** **Siegfried Verbeke:** “After reading SR 208 I put together these remarks. Fred Töben wonders whether he was wasting his time on David Cole. Prof. Faurisson gave him the right answer in five words: ‘David Cole is a clown,’ and Fred Leuchter, more friendly, concludes ‘Cole’s claim of fame is a mere footnote to revisionist history.’ We should not spend more attention on David Cole. He is an ego-tripper, who after a short revisionist career discovered how much courage and self-abnegation one needs to go to the end of the road. He was not eager to accept these consequences. Cole also discovered how much hate his own people fuels in others. He preferred to escape Jewish wrath. Is this not *Menschliches, Allzumenschliches*?”

“I’m a little bit puzzled about what Cole writes: ‘Faurisson is displeased that I point out in my book that he froze on the witness stand at the Zündel Trial when asked about the *Einsatzgruppen* operations in the East after the invasion of Russia’.

“I have to confess that I also got ‘frozen’ by reading *Ordinary Men* (Christopher Browning), *Messages of Murder* (Ronald Headland), *The Einsatzgruppen Reports* (Yitzhak Arad and others), *The Nuremberg SS-Einsatzgruppen Trial* (Hilary Earl). I was horrified and could not sleep very well for some time. The big question was: was this true, and how was this possible? I started to gather as much information as I could find, and luckily I got the complete and original story: the

microfilms containing 3331 pages, which I studied and analyzed.

“I came to the conclusion that those reports on the contrary prove without any doubt that there was not a plan of genocide. The real picture is completely different to what is presented in those mainstream history books. I hope to publish my first findings this year. I’m no longer ‘frozen’ but understand very well the situation confronted by Faurisson, while he didn’t have any first-hand knowledge of these reports.

“Fred Töben spoke with the French pharmacist (not a chemist) Jean-Claude Pressac, who told him that the word ‘Holocaust’ should be replaced by ‘massive massacre’. Scrutinizing the 3331 pages of the *Ereignismeldungen UdSSR* and *Meldungen aus den besetzten Ostgebieten* (and the 40 volumes of the IMT Trial) it’s in my opinion more correct to speak about ‘collateral damage’.

“P.S. Faurisson’s famous words ‘no holes, no holocaust’ is in some way not correct, because the Germans could have gassed their victims very easily, by introducing Zyklon B with a ‘*Kreislauf*’ system in the ceiling of the crematory building, using the chimney that ventilated the morgues. I thought I discovered this myself, but later I found out that Germar Rudolf had gotten ahead of me in his book *Vorlesungen*.

“Grrr. . . .”

*** **HITLER TAMED BY PRISON. Released on Parole, He Is Expected to Return to Austria.**

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BERLIN, Dec. 20.—Adolf Hitler, once the demi-god of the reactionary extremists, was released on parole from imprisonment at Fortress Landsberg, Bavaria, today and immediately left in an auto for Munich. He looked a much sadder and wiser man today than last Spring when he, with Ludendorff and other radical extremists, appeared before a Munich court charged with conspiracy to overthrow the Government. His behavior during his imprisonment convinced the authorities that, like his political organization, known as the Volkische, was no longer to be feared. It is believed he will retire to private life and return to Austria, the country of his birth.

*** **We’re in the process** of sending the promo for *A Personal History of Moral Decay* to people all over the internet. So far, there is little reaction. My problem, not anyone else’s.

*** **Gilad Atzmon :** The holocaust religion is the conclusive stage in the Jewish dialectic; it is the end of Jewish history for it is the deepest and most sincere form of ‘self-love’.

Rather than inventing an abstract God who prefers the Jews to be the chosen people, in the holocaust religion the Jews cut out the divine middle substance. The

Jew just chooses oneself. This is why Jewish identity politics transcends itself beyond the notion of history. God is the master of ceremony. And the new Jewish God cannot be subject to humanly contingent occurrences. The new Jewish God, i.e. 'the Jew', just rewrites fables that serve the tribe at any given time. This may explain why the Holocaust religion is protected by laws, while every other historical chapter and narrative is debated openly by historians, intellectuals and ordinary people. – As one may guess, with such a self-centered intensive world-view, not much room is left for humanity, grace or universalism. It is far from being clear whether Jews can collectively recover from their new religion. However, it is crucial that every humanist stands up against the holocaust religion that can only spread misery, death and carnage.

Originally published at www.gilad.co.uk

*** **Watching television** last night where a young brother and sister are dancing and singing and dedicating their act to their father, who had served three turns in Vietnam. I am somehow moved to the point of tears by their singing and the camera moving to the face of their father who is in the audience. I don't quite get it.

Afterwards it occurs to me to wonder why, when I am so interested in my own story, that I was so little interested in my father's story. His family moved from Maryland to Johnstown Pennsylvania in the 1890s where some of them went to work in the coal mines. My father ended his schooling after the fourth grade and went to work in the mine on a moving belt where he would

pick out the slate from the coal piece by piece and throw it—where? I never asked him. He was ten years old. How long did he work? Did either of his brothers work in the mines?

I never asked my father how it was to ride the rails, as they used to call it, from Pennsylvania to Los Angeles. I think he was seventeen. That would have been 1905. He found a job in a parking lot downtown and one day when we were driving on 5th street I think he pointed it out to me. It was still there. That must have been about 1945.

I never asked my father how he chose to go Guaymas, a city on the west coast of Mexico, to work in bridge construction. Or about how he got mixed up in trafficking arms to Mexican revolutionaries by airplane. Or the story about the time when they were making a delivery that he was shot in the leg. I never thought to ask him how he and the pilot made it out of there that day.

It didn't occur to me to ask my father how he found work selling French "bonds" door to door in the late Twenties, or what his reaction was the first time he knocked on the door where my mother lived then with her family in Santa Monica. What happened in those first moments of being in each other's company that would lead to their marriage? He was 42 years old that day, she was 29. I would like to know. I never asked him how he followed that meeting into prospecting for silver and tungsten in the desert mountains of central California. I never asked him about any of that. Sometimes he would volunteer fragments of those stories but I never followed up. Why not?

I'm the guy who found himself wholly, utterly, captivated with his

own experience of being shot, and a few months later being hit with grenade fragmentation, yet even with those experiences I never thought to ask my father to tell me the story about that day in a Mexican desert where he was shot by—whom? Revolutionaries? Federal police? Simple thieves? It's as if before the Chinese woke me up back in 1951 with their hand grenades and machine guns, I was sleepwalking. Then, once I was awake, it became entirely about me. Utterly.

*** **Fritz Berg:** "The simplest way to dispose of thousands of corpses quickly is to simply throw them into a large pit or ravine outside Budapest, or wherever one has one of those huge railroad disinfection gas chambers. Pull the bodies out of the RR cars by hand and toss them. Wear rubber gloves and gas masks if necessary. Why would more than that be needed? Why should anyone be afraid that the corpses might be dug up to provide embarrassing evidence of mass murder later on?"

"At Treblinka, there are supposedly 800,000 Jewish corpses in the ground just waiting to be dug up—but no one has dug up even one of them yet. Similar mass graves supposedly exist of non-cremated corpses at other *Aktion Reinhard* camps and no one has found any of them either. The *Einsatzgruppen* supposedly murdered 1-1/2 million Jews all over Russia—but none of them have been brought to the surface either. So, why would cremation or incineration have even been necessary for Birkenau's Jews?"

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Orson Welles and the First Holocaust Movie: A Lasting Legacy

(With a tip of the hat to Mr. Steven Spielberg)

By Jett Rucker

If the pinnacle of the Holocaust Movie genre has been reached, it may have happened in 1993, when Steven Spielberg's *Schindler's List* garnered seven academy awards and untold millions of dollars in royalties for the film magnate who has since declared that the reason he has honored Planet Earth with a personal visit is to "educate people" about the Holocaust. To this end, he founded the USC Shoah Foundation at the University of Southern California and has funded it with many millions of dollars, likely representing but a small fraction of the pelf he has received from other pursuits of his mission in this vale of tears that we are privileged to share with him.

By mid-2014, Wikipedia had compiled a list of 191 "narrative" movies concerning the Holocaust, a number that omits so-called "documentary" movies treating the same subject. Although Spielberg may be the champion among them, what is derisively called "Shoah business" has been good to great numbers of propagandists and other profiteers in addition to Spielberg, perhaps the greatest illusionist of Hollywood.

This avalanche, like every avalanche, must have started with a mere snowball, somewhere. And this one did, of course. But the snowball can still be seen, in

its original form, through the miracle of the medium of film, in this case wielded not by Steven Spielberg (who was born in 1946), but by his worthy predecessor (who is not known to have announced the purpose, or reason, for his life), Orson Welles. Welles's is the first film to appear in the chronological list of 191 cinematographical works treating our present subject, and released in the year of Spielberg's birth.

By mid-2014, Wikipedia had compiled a list of 191 "narrative" movies concerning the Holocaust, a number that omits so-called "documentary" movies treating the same subject.

Viewing Welles's *The Stranger* in the present day can impart the feeling of entering some sort of time warp; the film, released 68 years ago, adumbrates events and attitudes of 2014 in ways that this reporter finds outright stunning. And it does this in a milieu so obviously and clumsily contrived that it could call into question the predicates underlying many, if not most, of the 190 or so moving on-screen experiences that followed in its train.

The anti-heroic hero of this black-and-white classic is played by the Rumanian Jew known to movie audiences as Edward G.

Robinson, while his indelibly stained quarry is played by none other than Welles himself, a fugitive Nazi who inexplicably commands the English language not only fluently, but with not the slightest trace of an accent, neither German nor even British. Also inexplicably, our villain, ensconced in a small town in Connecticut as a history teacher who seems to favor subjects such as "Friedrich der Grosse," has won the hand of a daughter of a Supreme Court justice, who (the daughter) inexplicably is found alone on her wedding day hanging drapes in her imposing future home, the very one somehow acquired by that incognito fugitive villain she marries later in the day. But the intrepid government agent played by Robinson (born Goldenberg) has penetrated this improbable halcyon through the ruse of releasing a lesser criminal and tracking his movements, leading to the small Connecticut town and even the school at which the central villain pursues his evil agenda of infecting young minds with the ideological poison to which he evidently has devoted his twisted, worthless life.

The wedding, of course, takes place, but no more of this cinematic creation is devoted to the ensuing nuptials than the noting of a brief honeymoon to no place of mention, during which the dead body of the

hapless “tracer” criminal is discovered, and the search for his killer launched. Our man Robinson is still on the job, his suspicions aroused by an unguarded remark by his target to the effect that Karl Marx was, rather than a “German,” a “Jew.”

And it goes on, complete with a display to the unsuspecting newlywed bride of film footage released the previous year by Billy Wilder of concentration-camp inmates’ bodies being bulldozed into mass graves, while Robinson intones his suspicions that her groom is none other than the behind-the-scenes mastermind of the Nazis’ recent horrific genocidal enterprise so graphically portrayed on a home-movie screen. She (Loretta Young) becomes perhaps the world’s first Holocaust denier, by denying that her beloved could have originated any such hellacious scheme, and so was not the person Robinson was so assiduously pursuing.

Welles’s character ends up being spectacularly impaled upon the sword of one his own creations, and falling to his on-camera death several stories below. His death at that time prefigured the executions suffered by hundreds, if not thousands, of Germans accused and “convicted” of heinous crimes such as seen in the footage of British soldiers pushing the bodies of vic-

tims who had died only after liberation into trenches. The narrative treats of various “pacification” initiatives then being imposed upon the populace of defeated Germany, no doubt including fuller displays of the footage only glimpsed in this production, and in no way even hinting at the genocidal expulsions being imposed at the same times on the long-standing ethnic German populaces of the Sudetenland and East Prussia.

Perhaps the most forceful thought that this experience of time-travel brought to my mind was, What would Welles have thought if he had known that, in 2014, a Czech guard at a concentration camp would be incarcerated, in his (Welles’s) own USA (Philadelphia) for deportation to Germany, there to stand trial for complicity in the genocidal atrocity that Welles’s film brought for the first time to screens viewed by the moviegoing American public?

Indeed, what might Robinson have thought? Or Young? The matter in reality has much exceeded the bounds of the merely grotesque. We learn today that, in all seriousness, a 93-year-old SS guard who is accused of handling the luggage of persons brought to concentration camps is being hauled before the unforgiving eye of “justice” as

it is known in the Federal Republic of Germany.

Welles’s fictional demon was someone whose functional scope appeared to be somewhere between that of the “banal” Adolf Eichmann and, say, Heinrich Himmler. Today’s villains are, perforce, far beneath even the functionary Eichmann’s level—the dregs, one might say metaphorically, of the vast apparatus that ultimately was deployed to extricate Germany from the fate of “unconditional surrender” that had been declared for her by her malefactors.

But it all ended well—very well indeed—for those who managed to hitch their wagons to the star launched in the first year after the War by Orson Welles, he of the vaunted 1938 radio “news” broadcasts of Martian landings as depicted in H. G. Wells’s *War of the Worlds*.

The fiction of Martian landings on earth has long since been dispelled. The fiction of demonic Nazis intent on world domination and the murder of every Jew on the face of the earth, unfortunately, remains alive and quite well, indeed very well, even to the present day, seven decades later. It might be very different had Martians, rather than Nazis, been the reason why Steven Spielberg was put on this earth.

Heretics, Sacralization, and Fear in the Heart of Journalism

Continued from page 2

scientific analysis of the chemistry of Auschwitz, which updated and remedied the weaknesses in Fred Leuchter’s report. Cole[2] is an American Jew who in the early Nineties exposed the Auschwitz

gas chamber as a post-war “reconstruction” by the Soviets and presented the Revisionist position in mainstream TV programs. He received death threats from the Jewish Defense League (a criminal or-

ganization in the United States today, whose leaders were later jailed and died in jail) that forced him to sign a bogus recantation and to change his name and go underground until his cover was

blown last year by an angry ex-girlfriend. However, with him there are issues I have raised in the footnote.

Bradley Smith is a likeable and articulate man who has campaigned for years for open debate on the Holocaust in American Universities. He is tolerant and in no way racist: as a bookseller in Hollywood he had many Jewish friends, he was previously married to a Jewish woman and his present wife is Mexican. I'd suggest the best people to talk to would be Bradley himself, Jurgen Graf, Thomas Kues, Samuel Crowell or an associate of Bradley's, David Merlin. Bradley would be able to put you in touch with the others (bradley1930@yahoo.com).

You might also talk to the British Jewish Revisionist, Paul Eisen.

You will have gathered by now that I have some sympathy with the Revisionist viewpoint. It doesn't come from any predisposition to racist or authoritarian views. I usually vote Liberal Democrat or Green and read the *Guardian*. In the Political Compass I am firmly in the bottom-left, liberal corner. Every time I take the test I try hard, when in doubt, to choose the more right-wing answer, but I remain stubbornly in that corner.[...]

Until about 1990 I was an unquestioning believer in the reality of the Holocaust allegations. I accepted the conventional view that Holocaust Deniers were boomer-booted Combat 18 followers who denied the self-evident because of their worship for Hitler and their hatred of Jews. At the same time, however, I did take a relativist view of the Second World War: that it was total war in which any pretensions to morality went

out of the window and all sides did whatever was deemed necessary, whether it was murdering people in gas chambers, vaporizing cities and their inhabitants with incendiary or atom bombs or inciting troops to kill and rape (Soviet-Jewish propaganda officer Ilya Ehrenburg). The pretense that we were "the good guys" is also belied by later Western behaviour in Kenya, Algeria, Palestine, Vietnam, Laos, Cambodia, etc. Just a few decades earlier Americans and Australians had largely wiped out their indigenous populations. It seemed to me that Hitler's mistake was doing to light-skinned people what we only did to

I thought that the Holocaust Denial laws in some countries had been passed in the immediate aftermath of the war, and were part of the attempt to suppress any pro-Nazi revival. It was only more recently that I learned that they have mostly been passed in the last 25 years: in France, Switzerland and Germany around 1990, in Hungary as recently as 2011 and Russia 2014.

brown- or black-skinned people.

My first doubts about the Holocaust were awakened by Norman Finkelstein in *The Holocaust Industry*. Finkelstein, as you probably know, is an American-Jewish University professor and son of survivors of the Warsaw ghetto, Auschwitz and Majdanek who has not openly questioned the Holocaust but claims it has been hijacked by the predominantly American Jewish establishment, in order to whip up support for Israel and to extort money from Germany and the Swiss banks. I heard vaguely of David Irving but was not aware of

his suit for libel against Deborah Lipstadt.[3] When Irving was jailed in Austria I thought it was a travesty of justice and was pleased to see that this view was widely shared by some of his strongest opponents, including Deborah Lipstadt and Melanie Philips. At this point I thought that the Holocaust Denial laws in some countries had been passed in the immediate aftermath of the war, and were part of the attempt to suppress any pro-Nazi revival. It was only more recently that I learned that they have mostly been passed in the last 25 years: in France, Switzerland and Germany around 1990, in Hungary as recently as 2011 and Russia 2014.

I became curious as to what Irving's arguments might be. When he came out of prison he was interviewed by John Humphrys on *Today*. Humphrys asked him "Do you deny that the Nazis killed six million Jews in the Holocaust?" Irving replied "I don't accept a package. I reserve the right to open that package and look inside." This seemed to me an incontrovertible argument. He went on to say that there were no gas chambers in Auschwitz and that the main killing took place in remote areas to the North in the Aktion Reinhard camps.

Incidentally, he was right when he told you that the cylinders at Majdanek contained CO₂ and not CO. It is marked on the cylinders themselves.

(<http://tinyurl.com/mlmxdft>) The number of alleged gas chambers at Majdanek has gone down from 5 to 2. No proof is offered for any of them.

From that point, I was very much open-minded as to what had happened but tended to think that

Irving's position was very probable. It led me to look at his website. I later widened this search to look at "Holocaust Denier" sites in general and my first shock was to find that the image spread by their opponents of total denial was false. They did not question the deportations or the camps or that many people died as a result. They even produced those horrific pictures from Belsen in 1945 in support of their position. These people had died not from murder by the Germans but from disease, starvation and exposure in the breakdown of infrastructure in the final months of the German collapse. The main killer had been typhus. I had never seen this in mass media sources and yet it is true and accepted by all historians. Nevertheless, the BBC website still dishonestly cites Belsen as "proof of the Holocaust". I also found that the Zyklon B, which I had assumed was specially manufactured for murderous use in gas chambers, was in fact a legitimate commercial product used in similar form throughout the world to destroy disease-carrying lice, in the days before the discovery of DDT. Gas chambers certainly existed, said the Revisionists, but to kill lice.

I continued to explore the Revisionist position. I was greatly put off by the anti-Jewish attitudes of some supporters and reacted negatively to use of the term "hoax". [4] On YouTube I found some quite revolting comments, but also some thoughtful ones critical of the Holocaust story. I read lots of books and watched hours of video. I found much of it plausible but I still needed a motive and evidence of fraud. I finally found them in the Nuremberg Tribunal and in the actions of Allied

Psychological Warfare teams charged with the production of propaganda to support the de-Nazification program and to justify the war.

Finally, a word about the relevance of the Holocaust to the main themes in your book. The orthodox story relies almost entirely on witness testimony. We know how faulty memory and perception are, and in particular how easy it is to plant false memories in people, either deliberately or simply because they think they know what is expected of them. Elizabeth Loftus intended to appear as an expert witness at the trial of John Demjanjuk in Israel to defend him against the witness accusations (wrong, as it turned out) that he had been a guard at Treblinka. She was persuaded by peer pressure from fellow Jews not to do so, with the result that Demjanjuk was found guilty and would have been hanged had he not been acquitted on appeal, but only after spending five years on Death Row. A measure of the power of peer pressure, but something which Demjanjuk's supporters never forgave her for.

Thank you for taking the time and the trouble to read this far. Please take a few more minutes to look at

www.biblebelievers.org.au/holofoax.htm

I wrote the home page, and also the page you come to if you click on the thinker.

Yours sincerely,
Albert Richardson

[1] It is not surprising that Leuchter's study contained some flaws given that it was carried out both hurriedly and clandestinely behind the Iron Curtain, but if his findings were unsound it should be possible to demonstrate this by

carrying out similar tests under controlled conditions. Caroline Sturdy Colls's forensic investigations at Treblinka have, quite literally, barely scratched the surface and any thorough investigation is stopped by the Polish Chief Rabbi, who, curiously, is an American.

[2] David Cole is brilliant and articulate but his experiences seem to have driven him to alcohol. He is currently in conflict with most other Revisionists as he, like Irving, thinks that Treblinka, Sobibor and Belzec, the Aktion Reinhard camps, were indeed death camps. Also, he has in the last few days fallen out with Bradley Smith, his friend of 25 years, in a Facebook confrontation where he uses intemperate language. For these reasons I don't recommend him anymore [...]

[3] Lipstadt is a thoroughly racist personality whose Jewishness is the dominating feature in her life and who virulently opposes mixed marriage. She isn't a historian. She's a professor of Jewish Religious Studies.

[4] I still do. I think it is oversimplistic and even has overtones of "joke".

Dear Will,

At one point in *The Heretics* you raise the concept of "sacralisation", how certain issues are raised above the level of opinion and treated with unquestioning religious reverence. Examples given were "markets" for the right and "climate change" for the left. They are raised to the level of dogma where questioning, far from being welcomed as part of the normal process of scientific examination, is treated as heresy: the critics are not

responded to but vilified and their points ignored.

The one issue above all others subject to this sacralisation is, of course, beginning around 1980, the Holocaust. The capitalization is one indication of this. No questioning of any aspect or detail of the Authorized Version is tolerated. Although it is clear, for example, that the figure of six million is not based on demographic evidence (it appeared as early as 1944), it is a never-changing dogma, imposed by constant incantation, though it is not clear what it means. Is it total Jewish deaths in the War, does it refer to all Jewish deaths under German custody and control, or only to those deliberately killed in an alleged programme of extermination? People regularly refer to “six million killed in gas chambers”, but those in charge of the story have never alleged this. Historians Reitlinger and Hilberg only managed totals of just over 4 million and 5 million respectively, but the Six Million still remains the sacralised figure.

The Holocaust has its priests (Eli Wiesel, Simon Wiesenthal, etc.), its temples (USHMM and other memorial museums), its pilgrimage sites, its saints (the best-known is Anne Frank) and even holy relics (piles of hair and shoes). The dogma is propagated in the media, with no criticism allowed, and school lessons teach the creed with no pretense to objective historical method. You may feel that my observations are in bad taste, but that is, of course, a function of the sacralisation process.

A major feature of this sacralisation of “The Holocaust” is that it becomes a single global concept which must stand or fall as a whole. A false dichotomy is created, so any questioner is called a “Denier” with the implication that he rejects everything, which is false. While Revisionism, too, has its dogmatists and bigots, for the most part those who have doubts about the official version do not question that the Nazis persecuted the Jews, imprisoned and deported them in appalling conditions where many died. Most accept that a substantial number were killed on the Eastern front, though they generally question the basis of the numbers quoted, and seek to place this in the context of total war with reprisals on civilians by all parties: German, Soviet, Nation-alist, and partisan, including Jewish partisans. They question the policy of extermination and the use of gas chambers, for which they say material evidence is lacking. They wish to examine all the evidence and to exercise skeptical doubt in its absence. The public authorities refuse this, whether it be the alleged gas chambers in Auschwitz, or the alleged burial sites at Treblinka.

Your own failure to reply may perhaps be evidence of this sacralisation. No questioning is allowed. We do not debate with “Heretics”, however reasonably they may present their points.

Best regards,
Albert

Dear Will,
You comment several times in *The Heretics* that our opinions, including your own, are frequently

formed by what we unconsciously wish to be true. You refer to your unwillingness to consider that life might exist elsewhere in the universe.

I ask you to consider, if only for a few minutes, the possibility that your dismissal of any questioning of the conventional account of German treatment of Jews in the Second World War is similar, that maybe some details of this conventional account are not proven with 100% certainty and that it is legitimate to open the topic to objective examination, just like any other, rather than to ruin careers and impose lengthy prison sentences for attempting to do this.

Almost without exception, people who now question the official account once believed it for the same subliminal reasons you would not accept the possibility of extra-terrestrial life. It was only after overcoming much internal resistance that they accepted that some aspects (only some—no one questions anti-Semitic persecution and that there were many deaths) might be less well supported by the evidence than is generally believed. Consider that this is a factual historical issue unaffected by the opinions of some (only some) who were first led to question it by their personal prejudices.

I don't expect you to enter into correspondence, but a polite acknowledgement would reassure me that you are not approaching this topic with a completely closed mind. Best regards,

Albert

<http://whatreallyhappened.info>

NEWS AND NOTES Bradley Smith

Continued from page 4

“Just gas the Jews and dump them somewhere—and cover them up with dirt. Big deal!!

“The RR disinfection gas chambers would have certainly worked for mass murder of countless Jews and e-a-s-i-l-y. The technology was already there and in place. Anyone reading almost any of the German literature on Zyklon-B would have had it staring them in the face from the picturesque advertisements for Zyklon-B. Before anyone would have used Zyklon-B for anything, they certainly would have read and studied that literature including even the advertisements. How could anyone have not connected the dots to figure it out for themselves? See:

www.nazigassings.com

*** **Richard Widmann** writes to say “I love the new line in your letterhead: ‘Some of it happened, some of it didn’t.’ It’s terrific.” If Widmann likes it, I’m okay.

*** **At the VA I did the blood work** and then met with my oncologist. He very carefully went through the results, the accumulated data on the cancer in his computer and my own chat about the exhaustion and so on. He speaks very quietly. In the end he said he was not going to continue the chemotherapy at this time. My immune system is too low, the white blood count is not good, the red blood count shows me to be anemic, some other stuff. To continue the chemo at this time would run the risk of hurting as much as helping me. The last thing I had expected. He set up an appointment for me to get a PET

scan the first week in January where he could get a picture of what is developing inside the body and decide on the best course of treatment.

*** **Smith Tweets:** #Monsanto partners with U.S. Feds to produce pesticides (a personal note here) linked to lymphoma and other cancers <http://tinyurl.com/m54jnju>

*** **Richardson writes Will Storr one last time:** “Dear Will. I challenge you to read the article I link to below and still claim that challenges to the orthodox version of the Holocaust are spurious and driven by prejudice and hatred. See the reasoned analysis of some serious historians, not the racist rants of a Maidstone lorry driver. [The article referenced here is “The Great Holocaust Mystery: Reconsidering the Evidence” by Thomas Dalton and published by *Inconvenient History*:

<http://tinyurl.com/oezavtc>.]

“If, after reading this short article you still believe that, you are either very stupid or deeply prejudiced yourself. Having read your book, I do not believe you are stupid, quite the contrary. Neither do I think you are deeply prejudiced except on this one issue, where, for the present, your mind is completely closed. Go ahead and do it. Read it. It’s not long. At least afterwards, if you still maintain the position you hold at present, you can do so in the knowledge that you have looked at the other side of the issue.

“Best regards, Albert”

(No reply by Storr as of this time. Again.)

*** **Frank Brunner:** “On October 7, 2014, I was sentenced to 5 months jail by the *Cour de Justice* (high court) of Geneva. The story began in January 2009, during the Gaza war. A Jewish organization called CICAD based in Geneva sued me for having criticized the mass Jewish support for Israeli war crimes. Since then, this organization sent more complaints against me, because I published more reports about the Jewish lobby, Jewish slander campaigns, Jewish Islamophobia campaigns, Jewish persecution campaigns, and also because I published reports about holocaust denial.

“I produced to the *Cour de Justice* two big folders full of proofs showing the truthfulness of all my reports, but the judges refused to take any of my proofs into account. The fact that I wanted to prove the truthfulness of my reports was even considered as worsening the case against me. Regards. FB.”

*** **Lewis Lapham (one-time editor of *Harper’s Magazine*):** “I have had three children. My youngest is now 25, my eldest is 32. They all went through a very high-end American education, both secondary schools and colleges. The syllabus of books that they were given in the English courses was terrible. I mean, the books were all tracts.

“There was a big fuss about Oprah Winfrey and the James Frey book, and she’s now going to put on **Elie Wiesel’s *Night*** [on her TV show]. This is really one of the worst books I have ever read, and I’ve had to read it three times to my

three children; it's junk. But it's the kind of junk that has become very de rigeur in American universities. It's a propaganda poster. With the kind of books the kids are given to read, I mean, it would turn them off books forever. No wonder! Because they are being given tracts. And, the big subject of course is victimology."

(Alexander Cockburn at <http://tinyurl.com/mbge7c8>)

***** Statement by Head of British Intelligence about gas-chamber stories.** Public Record Office Document, FO 371/34551 This Foreign Office document was declassified ages ago, after the 30-year period, and yet David Irving seems about the only British historian who has wanted to comment upon it.

"27 August, 1943 In my opinion it is incorrect to describe Polish information regarding German atrocities as 'trustworthy.' The Poles, and to a far greater extent the Jews, tend to exaggerate German atrocities in order to stoke us up. They seem to have succeeded.

"Mr Allen and myself have both followed German atrocities quite closely. I do not believe that there is any evidence which would be accepted in a Law Court that Polish children have been killed on the spot by Germans when their parents were being deported to work in Germany, nor that Polish children have been sold to German settlers. As regards putting Poles to death in gas chambers, I do not believe that there is any evidence that this has been done. There have been many stories to this effect, and we have played them up, in P.W.E. [Psy Warfare Executive] rumours without believing that they had any foundation. At any rate

there is far less evidence than exists for the mass murder of Polish officers by the Russians at Katyn. On the other hand we do know that the Germans are out to destroy Jews of any age unless they are fit for manual labour.

"I think that we weaken our case against the Germans by publicly giving credence to atrocity stories for which we have no evidence. These mass executions in gas chambers remind me of the story of employment of human corpses during the last war for the manufacture of fat, which was a grotesque lie and led to the true stories of German enormities being brushed aside as being mere propaganda..."

(signed) V Cavendish-Bentinck
From *What Really Happened:*
<http://tinyurl.com/jwc3pyu>

***** Steven Spielberg and the Shoah Foundation:** We have sent three pieces to some 5,000 students and adults at USC. Not 50, or even 500, but 5,000. The first was the article by Jett Rucker published herein titled *Orson Welles and the First Holocaust Movie: A Lasting Legacy* (With a tip of the hat to Mr. Steven Spielberg)

The next was a promo for my *A Personal History of Moral Decay* with the note about Smith being the first Holocaust revisionist to be associated with such figures as William Burroughs, Henry Miller, Charles Bukowski and Hemingway. Here I was looking for some few on campus who would be interested in such literary figures.

Now we have sent Thomas Dalton's *The Great Holocaust Mystery: Reconsidering the Evidence*, originally published in *Inconvenient History*. Here are the opening paragraphs.

"The Holocaust is the greatest murder-mystery of the 20th century. Six million Jews, we are told, perished at the hands of the Nazis—in gas chambers, ghettos, and concentration camps. They were starved, suffocated, and shot. Their bodies were buried in mass graves, or burned in the ovens of Auschwitz, or on open flames. And all simply because they were Jews. It was the embodiment of evil, the greatest crime ever perpetrated.

"Traditional historians claim to know about this crime in great detail. They have documents, photographs, and hard evidence. They have incriminating testimony from key Nazis. Some of the gas chambers have survived. And they have innumerable Jewish eyewitnesses. According to some, it is the 'most well-documented event in history.'¹

"And yet, when we ask detailed and pointed questions, our historians fall short. They don't really know when, where, or how the Jews died. They have no technical explanation of how it was possible, for example, to gas thousands of people per day in a single room, and then to dispose of their bodies—such that not a trace remains. They cannot find the mass graves that allegedly held thousands of bodies. They cannot explain wartime aerial photographs that show a disturbingly calm Auschwitz camp. And they refuse to even consider a raft of contradictory evidence. In fact, many aspects of the traditional story simply don't add up. The deeper we look, the more puzzling the picture becomes—and hence, the great mystery. . . ."

*** ***Hitler's Furies: German Women in the Nazi Killing Fields***, by Dr. Wendy Lower, the John K. Roth Professor of History at Claremont McKenna College (in Southern California).

"*Hitler's Furies* focuses on the transformations of individual women in the inner workings and outer landscapes of the Holocaust — in the offices, among the occupational elite, in the killing fields. Often those who seemed the least likely to perpetrate the Holocaust's horrors became the most entangled and involved."

Lower wrote in her book.

"The consensus in Holocaust and genocide studies is that the systems that make mass murder possible would not function without the broad participation of society, and yet nearly all histories of the Holocaust leave out half of those who populated that society, as if women's history happens somewhere else."

Reviewed in *The New York Times* with the heading "Nazism's Feminine Side, Brutal and Murderous" I find that

"German school-girls were not taught subjects such as Latin, since knowledge of this kind was not necessary for future mothers,"

What does that suggest for we American school-boys and girls who were not taught latin in the 30s and 40s during the reign of Roosevelt? While Latin was not necessary for American girls to become mothers, what was it not necessary for American boys to become? Without Latin were we being prepared by the State to participate in the intentional mass-murder of German and Japanese women and children? Would Latin have made a difference?

From what I can make out from the reviews of Dr. Lower's *Hitler's Furies* is that it is loaded with eyewitness testimonies about the monstrous behavior of German women with little documentary evidence. It's all he-said, she-said, according to someone else. I may be reading it wrong. It would be good if one of "us" were to do a serious review of the book.

*** **The Rialto school system:** A couple montns ago the 8th graders at Rialto were given an assignment to judge the truth of the mainline Holocaust story. The response was scandalous. Many of the kids became "deniers."

What were those texts? Because I could not find them, my interest in the story remained low. A couple days ago, when the story was once again in the press, I emailed the journalist who had written on it. I suggested the revisionist texts I was looking for were being "hidden."

Beau Yarbrough replied that the sources were not being hidden, that they are here:

www.biblebelievers.org.au/holohoax.htm

I was surprised to find that the revisionist materials the Rialto students were guided to included articles and websites featuring Herman Otten, Mark Weber, Jim Reddin, Joseph Sobran, David Cole and Bradley Smith. There were four articles by Smith alone. This may call for more work on my end. Who was it, specifically, who provided their 8th grade students with such sources? I do believe this question has been addressed, but not solved. Now it's my turn?

Bradley

If you find this work worthwhile, please take a moment to contribute.

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Half a Century of Rebellion

Germar Rudolf Interviewed

October 2014

Q: Thanks first of all that you have agreed to this interview.

A: You're most welcome.

Q: And then, of course, happy birthday! How does it feel to be half a century old?

A: Thanks, well, not good. But then again, I don't really care. After 50 years we all are of the same age. And a year is a pretty arbitrary time span, cosmologically speaking, so it really has little meaning in the larger framework of the universe. That's how I try to look at it.

Q: That's quite a perspective to have. But let's keep it simple. Here on earth, and that's what counts for us humans for now, a year is an important time span. Looking back at your first fifty years on this planet, what strikes you most?

A: How much I have changed. When I grew up in Germany, I could never even imagine living elsewhere and speaking other lan-

guages as if they were mine. And now here I am, doing exactly that. I am also a little ashamed of the narrow mindset I used to have when I was young, and I can only imagine how ashamed I will be of my current mindset, should I ever reach 100 and be able to look back with



Germar Rudolf, A fine lad.
(Before revisionism.)

some wits left. I've grown mentally and matured, and the mere fact that I can recognize this is perhaps the good thing about turning 50. But I can also see that there is a lot of room left to grow and mature in the future.

Q: Talking about growth and change, when I look at your own website at www.GermarRudolf.com, it seems that the site has been static ever since your last posting of February 2013. There doesn't seem to be any growth or change going on there. What is going on?

A: I simply don't have the time to keep the website up to date. I have collected a number of items here at home, about which I would like to write about on my website, but I simply have other priorities.

Q: What are these other priorities?

A: Family, plain and simple. In early 2013 my wife and I got licensed as foster parents, and in April of that year two foster children were placed in our home. Ever since it's been an emotional roller coaster ride for all of us, in particular for me, the primary care giver.

Q: So you are taking care of these kids?

A: Yes, these two foster kids and our own biological daughter, plus the household coming with it. You know: house cleaning, lawn mowing, cooking and so on. My wife and I, we have what you might call inverted gender roles, if you take the usual gender roles as the norm where mommy stays at home and takes care of the kids and daddy pursues a career and provides financial security. My wife has a career she does not want to give up, and I had mine destroyed early in my professional life and little to resort to. So the choice came naturally. As a matter of fact, we had already decided in 2004, when we were expecting our daughter, that I would stay at home and take care of her.

Q: For most of your professional life you have been an author, editor and publisher of your two outlets, Castle Hill Publishers and Theses & Dissertations Press. And I might add that as such you had quite an impact. Wasn't that a career worth continuing?

A: No, not really. After I had been arrested and deported from the US back in 2005, my small publishing company got into serious trouble, as there was nobody at the helm with the required skills. By the time I got out of prison in 2011, there was little left that could provide financial security for a family.

Q: But you had started from zero before while being a family father, back in 1996. Why didn't you try this again in 2011?

A: True, I had built up that small publishing company against all odds, which also meant, though, that I was sacrificing my first family in the process. My first wife left

me and filed for divorce, not the least because I was putting my work before my family. When I got a second chance with my second wife, my priorities had changed. I am simply not putting my family in jeopardy anymore for the sake of publishing controversial material. Especially not my kids. It did hurt tremendously when I had my first two kids taken away from me. I don't want to go through this trauma again. Apart, I love being a daddy. That is therefore my primary passion in life for the time being.

Q: Did prison change you after all? I remember reading letters you sent out of the German prisons where you were held for your writings. They sounded quite belligerent and rebellious. And even afterwards, in 2012, you published a book titled *Resistance Is Obligatory* that followed the same line. What has changed?

A: Well, what do people do when they are scared in the dark? They pretend to be courageous by whistling a song or talking loudly and proudly. That was part of it. You need a certain amount of rhetoric to get through rough times. Plus, I really didn't know back then what exactly I would do after my release. My wife and I decided to go the foster route only in late 2012 when our attempts at having another child of our own weren't going anywhere. I wasn't even sure I wanted another baby. Going a third time through the diaper things seemed a little too much for me. So starting with kids that were a little older seemed logical.

Q: And, do you regret this decision?

A: Sometimes yes, when the drama is peaking and frustrations

wear me down. But usually I do not regret it, even if times are rough. The children of other parents who have gone through a lot of trauma of their own early in life are quite a different challenge than your own children. If you are a decent parent, your own kids have no trauma to deal with. Foster kids, however, usually come with so much emotional baggage that it really is a struggle to take care of them. And from my wife's experience, who has worked with troubled children for more than two decades, I know that sometimes these children remain scarred for the rest of their lives. No matter how loving and caring you are as a foster or adoptive parent, some of them will never be emotionally fully balanced and might never reach their full potential. And that is so sad to see.

Q: Is that what you are going through with the two kids you have taken on?

A: Well, when they came into our home, they were an emotional mess. They have come a long way ever since, but they both still have lots to work on. So it's an ongoing drama. On the other hand, I love children, and I want these children to be loved. So that's what I do. Then, after lots of tender loving care, of nurturing and guiding discipline, we started recognizing the progress they are making, how they are flourishing now, compared to what we first saw. And that is so rewarding. It simply makes me happy. More than anything else I could ever do. Plus I also see our own daughter grow emotionally when she does her part to help these two younger foster siblings

[Continued on page 6](#)

NEWS AND NOTES

Bradley Smith

For some years now I have been writing a special cover-letter to go with the December issue of this *Report*. Needing a little shove to get going I was searching for cover letters I wrote here for Christmas in 2004 and hopefully in 1994. Or there about. It could be interesting. As it turned out I have no record of a Christmas letter for 2004, and in 1994 I was still doing *Prima Facie* for the Institute for Historical Review. I do have that issue but there is nothing about Christmas in it. But then I ran across an article I wrote in SR 204 that caught my attention. I had forgotten about it. I was struck about how the idea called to me. My expression of the idea. The simplicity of it maybe. I don't know.

THE LIGHT OF DAY The Radical Beauty of Intellectual Freedom

Speech hurts. All important speech can hurt. Telling the truth about an important issue can hurt—someone. Lying about an important issue always hurts—someone.

Speech is like life that way. We can't get away from the hurt. Our mothers and our fathers die. Our friends die. Our dreams come to smash. Our children come to smash or die. Our dogs and cats die. It all hurts. Hurt is one of the great realities of conscious life. Trying to avoid hurt by avoiding speech is a dead end.

Human society, human beings, cannot exist without speech. Speech is indivisible from thought.

If you can't think, what is there about you that is human?

Intellectual freedom is one of the great ideals of the university in the West. The right to free inquiry. The right to express dissident opinions. The right to participate in open debate with a free press. They are integral to the university. They are integral to the ideals of American culture as we have known it at its best.

The "Light of Day" is the beautiful image used by academics to express the radical ideal of intellectual freedom. I suppose this image originated with Matthew where, as tradition has it, he wrote that God made the sun to shine on the "good and the bad" alike. As He made the rain to fall on the "just and the unjust" alike.

The great beauty of the Light image lies in its emptiness. Being empty, its beauty is flawless. Light is without opinion, without knowledge, without attachment to theory, or argument. Light is flawless in the purity of its emptiness.

The promise of Light is to reveal everything that can be revealed to human consciousness, to human awareness, about a given. Light has nothing to say about what is true and what is false, what is moral or what is immoral. The promise of light is that it will reveal what is to the human mind, and the human heart, to everything it reaches.

Today, Light is there to serve those of us who support the Bush administration's conquest and occupation of Iraq, and it's there for those of us who condemn it. Light

itself has no position on American policies in Iraq. With the illumination of Light, those policies can be vetted via an open debate in a free press.

Among academics, the most prominent voice arguing against Light is Deborah Lipstadt, author of *The Growing Assault on Truth and Memory*. Ms. Lipstadt is Professor of Modern Jewish and Holocaust Studies at Emory University. Her book is a very forceful polemic against the ideals of free inquiry, open debate, the expression of dissident ideas—in short, against Light.

In the interest of full disclosure, I should note here that Lipstadt devotes an entire chapter in her *Denying The Holocaust* to what she calls "The Battle for the Campus." In that chapter she focuses on my own work on campus, where I run essay-advertisements in student news-papers where I argue that the Holocaust question is an historical issue, not a religious one, and that in any case it should be examined in the routine manner in which every other historical question is examined. For us, old hat.

Lipstadt argues the contrary. She writes that any suggestion that there might be an "other" side to the orthodox Holocaust story, particularly the gas-chamber tales, is "the most frightening aspect of this entire matter."

It is unclear to me why the accusation that the Germans, accused of being unique among all peoples for their moral monstrosity, should not be free to defend themselves against an accusation they believe

is false, or why others should not be free to do so. There are those who charge that it cannot be demonstrated that Germans used homicidal gassing chambers to intentionally murder millions of Jews. Why do so many professors—so many Deborah Lipstadts—argue that Germans alone of all peoples have no right to argue their case in the Light of Day? Who benefits?

The unspoken assumption behind all that Lipstadt writes on this matter appears to be her fear that to investigate the gas chamber stories in the Light of Day will prove harmful to Jews. That is, free inquiry, open debate, and access to a free press will all be harmful to Jews. I challenge this bigoted assumption! Light will benefit Jews—for exactly the reasons it will benefit Germans and all the rest of us, in exactly the same way. In any case, how can it not?

It has been my experience, and I have a lot of experience with this,

that the overwhelming majority of the professorial class, including those in administration, regularly argue that Light should be available to some, but not to all. I will address here only what Professor Lipstadt has to say about Light. She writes:

It is naive to believe that the "light of day" can dispel lies, especially when they play on familiar stereotypes. Victims of racism, sexism, anti-Semitism, and a host of other prejudices know of light's limited ability to discredit falsehood.

It is naive to believe that Light can dispel lies. What does Professor Lipstadt believe **will** dispel lies and discredit falsehood? Darkness? How many victims of racism do you know personally, how many victims of sexism, and anti-Semitism, do you know personally, who speak out against Light, in favor of Darkness, with regard to their own experience?

Consider chattel slavery in America. Let's try to imagine what would have happened to that institution if the Africans who were brought here, off-loaded on our docks in chains, had been allowed to enter the world of Light, to express their opinions on the pros and cons of some enslaving others? If they had been encouraged to bathe in Light rather forced to exist in Darkness for their rest of their lives? Where are the Professor Lipstadts, those academics throughout the American University, with regard to her Darkness of spirit?

At this writing I will suggest the simple (simplistic?) observation that if in fact Black Africans had been allowed access to the beauty and emptiness of Light once they were off-loaded on American docks, neither we nor they would now have to listen to another "Ferguson" mendacity.

[Continued on page 10](#)

Tinseltown Goes to War

Ralph Raico

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I've just watched for about the third time the 1962 film, *The Longest Day*, a great action movie on the Allied invasion of Normandy. Among its several pluses: an all-star male cast, including a young Sean Connery, as well as a brief segment starring a seriously good-looking woman bearing a strong resemblance to Sophia Loren.

The Longest Day is filmed in black and white, adding, I think, to the authenticity. Remarkably, the many Germans actually speak their own language among themselves, instead of a heavily German-accented English. Curt Jürgens gives an excellent performance as a German officer bitterly skeptical of the Führer's leadership. His is the "good German" character popular

in American movies around the time that West Germany was being integrated into NATO. The joshing Catholic padre, another stock figure in World War II films of the time, makes an appearance.

For me a spine-tingling scene shows another German officer patrolling the Normandy coast with his beautiful German shepherd dog. He's passing his Zeiss binoculars

(the best ever made) over the incoming waters of the English Channel when he stops and freezes. Then he starts screaming, *Die Invasion! Es ist die Invasion!* What he's seeing before him is the greatest assemblage of naval power in the history of the world. Of course, his superiors at head-quarters don't believe his tele-phoned report until it's too late and the Allies—Yanks, Brits, Canadians, and Gaullist French—have consolidated their beachhead.

***The Longest Day* film**

I would argue that another merit lies in the contrast to the way Hollywood portrayed the Japanese in the war. The best, or worst, example is the 1944 movie, *The Purple Heart*, loosely based on the Doolittle raid over Tokyo. A group of American airmen is captured hiding in China and put on trial for war crimes. (Since the men had engaged in the indiscriminate bombing of civilians, they were clearly guilty.) The movie recounts this fictional trial.

The Purple Heart offers some heartwarming clichés. The airmen include a Lt. Canelli, a Sgt. Skvoznik, and a Sgt. Greenbaum, a smart, brash Jewish lawyer from Brooklyn—persons previously known to their fellow countrymen as wops, polacks, and kikes. But now every last one of us was needed to build that world of love and laughter and peace ever after, with bluebirds over the White Cliffs of Dover. Just you wait and see. Tomorrow. When the World is Free.

The Japanese want to know the location of the aircraft carrier the Americans flew from, and the interrogator is a General Mitsubi, played by Richard Loo. Loo, though actually a Chinese, assumed

the role of the evil, smirking Japanese officer in lots of Hollywood offerings. Here he deals out insults, threats, and harsh treatment to the Americans. Skvoznik, when he appears again in court, is mute, catatonic, constantly twitching: he's been beaten and crippled. His buddies are aghast, while the German war correspondent smiles.

The leader of the Americans, handsome Dana Andrews, the quintessential fighting hero in those days, delivers a fire-breathing speech of defiance at the end. Curiously, he concludes by spitting out the promise that the U.S. air force will burn the cities of Japan to the ground—thus confessing to a major war crime, that was subsequently in fact committed, in advance.

At one point, the judge—no poster boy for judicial impartiality—starts yelling, Corregidor has fallen! Corregidor has fallen! With the fortress in Japanese hands, Manila is theirs. The spectators fall into a frenzy, and in the eeriest footage the navy and army men draw their swords and engage in grim-faced, clanging sword play, dramatically highlighted. The Yanks stare, stunned by the utterly alien scene being enacted before their eyes. For the movie audience, a perfect setup for an Orwellian Two-Minute Hate.

The revisionist historian James Martin once wrote that during the war there were probably millions of Americans who thought that, with the little yellow men, we were literally fighting a species of sub-humans. That illusion was created by films like this one and many others, including *Across the Pacific*, with Humphrey Bogart and the great Sidney Greenstreet, the fat man in the white suit, as a Jap-loving professor of sociology at the University of Manila (!). They were

aided by the rest of the media, as in *Life* magazine's notorious depiction of the Japanese as hordes of devouring rats. At least the Germans, though wrong-headed, robotic followers of their mad Leader out to conquer the world, were not usually shown as alien sub-humans.

There were a number of anti-Nazi films during and even before U.S. entry into the war. But the attitude of the motion picture community to Communism and the Soviet Union was quite different. *The Boy from Stalingrad* (1943), *Song of Russia* (1944), and other productions informed Americans of the happy life led by the citizens of the Marxist utopia and of their death-defying resistance to the German invaders. Two films of this genre stand out.

The script for *North Star* (1943) was written by Lillian Hellman, who later lied under oath in denying that she had ever been a member of the CPUSA. It starred Dana Andrews (again), Walter Huston, and Anne Baxter, music was by Aaron Copland, lyrics by Ira Gershwin—the entertainment industry's royalty. It was nominated for six Academy Awards (naturally). There's no doubt that the current consensus is correct: *North Star* is unabashedly pro-Soviet propaganda.

Mission to Moscow (1943) is based on the memoirs of the US ambassador, Joseph E. Davies. It features music by the preeminent Hollywood composer, Max Steiner. Again, we see Russian workers and collective-farm members, cheerfully toiling their hearts out for the Motherland under the benevolent, all-seeing eye of the Vozhd. *Mission to Moscow* was promoted by FDR himself, and lavishly praised by the country's most important

film reviewer, Bosley Crowther of the New York Times.

A rightwing nut-job might complain that this steady stream of Red rubbish by owners, producers, and directors revealed something rotten, even sinister, about the culture and ruling elite of Hollywood. But who cares what he might say? He is, after all, just a rightwing nut-job.

Now, finally, back to *The Longest Day* and its many serious minuses. The French civilians of Normandy are portrayed as jubilant at getting their homes blown up. Yet, the historical truth is that they were scared out of their wits. With reason, since more French civilians, at Le Havre and elsewhere, were killed by Allied bombs than English killed by the Germans in the Battle of Britain. The death of their compatriots remained a sore point with the French survivors for years afterwards.

The GI warriors always rush in to battle bravely, eager and clear-eyed, often with a humorous quip. There's not the slightest allusion to all the cowed conscripts, wetting and soiling themselves in terror of their impending death, blindness, or loss of legs and arms. In Hollywood's version of the war, they never existed.

But the worst demerit of the movie is that it continues and exemplifies what my friend and libertarian scholar, Joseph Stromberg, has called the seven centuries of Anglo-Saxon self-congratulation. *The Longest Day* gives the impression to the easily impressionable and historically clueless (the vast majority) that the Second World War was won on the western front, principally by the United States and Britain. It never gives the viewer an inkling that in the west the Wehrmacht was mostly composed of

older men and raw recruits. The best German divisions, 175 of them, were fighting on the eastern front, against Stalin. It was there that the Second World War was won, and lost. Won not by the Anglo-Saxons but by the Russians, and lost by the Germans. Then followed the Red Army's orgy of rape and murder. Hundreds of thousands of German females were raped, from little girls to old women, most of them gang-raped, many raped to death. Ilya Ehrenburg, the Soviet propagandist, publicly urged on the conquering rapists, and that loathsome gay man, Christopher Isherwood, publicly praised them for their robust virility. Today, all of this has been expunged from the historical record — it never even existed in Hollywood's version — just another one of the forgotten episodes from “the Last Good War.”

Germar Rudolf Interviewed

Continued from page 2

become better persons. My daughter is absolutely amazing in this regard. She is an awesome role model for them.

Q: So are you out of revisionism for good then?

A: No, but I do more of an assisting job with various projects in the background. I have a lot of experience and knowledge in the field, and I want others to benefit from it on their way to making a difference. For now it's simply time for me to step back and let others do what needs to be done.

Q: I take it from this that your views and emotions about revisionism have not changed?

A: No, not at all. Well, maybe marginally when it comes to revisionism's role in the world. But not about its scholarly approach and contents.

Q: What do you think about revisionism's role in the world?

A: I've become more of a purist. I think revisionism ought to be an academic enterprise and should avoid any entanglement with social or political groups. At this moment, there is no chance that revisionism will have a considerable breakthrough anywhere. We need a major paradigm shift in the Western world for this to happen. So for now, all we can do is collect evidence and prepare it in a way for

posterity to see and understand, once the time has come.

Q: Hasn't that always been your position?

A: Well, I may have had that insight, but I myself was acting against it at times, because I thought for many years that a breakthrough is imminent. I don't believe in breakthroughs anymore.

Q: Any examples you care to give about such an entanglement of revisionism with politics?

A: That's a question I hate, because no matter what I say, there will be people resenting it, and I've had it with resentment. So I take the 5th.

Q: You have given David Duke several interviews over the past three years. He's very political in his approach, is he not?

A: Yes.

Q: Doesn't that count as a case of entangling revisionism with politics?

A: No, because first of all Germar Rudolf is not revisionism. When I talk to David Duke or anyone else, I am talking as an individual, not as a representative of a school of historiography. In addition, even if I were talking as a representative of something, talking to people is a profoundly human activity which should never be curtailed. I therefore reserve the right

to talk to anyone who talks to me in a decent way. What I was referring to was entanglement on an organizational level.

Q: Will we see you again as an openly active revisionist at some point in the future?

A: Maybe. I keep my options open. It all depends...

Q: What's your most important wish for your 50th birthday?

A: Apart from the usual wishes – happiness and health for me and my loved ones?

Q: Let's focus on revisionism.

A: Well, I still wish for a breakthrough. But it doesn't come by itself. It needs a lot of work and ded-

ication, perseverance and circumspection.

Q: Well, this won't happen for your 50th, I'm afraid. Maybe something smaller. What would you wish from our readers?

A: An understanding for my current priorities in life, and if they think revisionism is important, I'd hope they'd chip in wherever they think they can.

Q: Thanks a lot for this interview

A: I'm the one who has to be grateful for giving me your audience.

Some of it Happened, Some of it Didn't

CODOH

Committee for Open Debate On the Holocaust

Senator Dianne Feinstein
331 Hart Senate Office Bldg.
Washington, D.C. 20510
Phone: (202) 224-3841

14 November 2014

Dear Senator:

I am writing to ask you to oppose the so-called "The 'Nazi' Social Security Benefits Termination Act," the bill that strips Social Security benefits from people who served in the German Services during World War II. The proposed legislation smacks of being a bill of attainder. The overwhelming number of the old men affected by this bill has not been shown to have committed any crime other than incorrectly filing out their immigra-

tion documents years ago. Almost all these men were teenagers inducted into military service. It is entirely inaccurate to classify them as "Nazis." The bill will also punish their wives for no reason that I can understand.

Almost uniformly, the victims of this legislation have paid into Social Security for decades. I would hope that Congress would have more respect for the contractual aspects of Social Security

payments than to change the rules after the years of receiving payments. The eagerness of Congress to bash a group of an elderly class of pariahs is disconcerting. Thank you for considering this e-mail

Andrew Allen
(Street address removed by CODOH)
Contact: 209 682 5327

The Karski Report: the Holocaust in Miniature

Jett Rucker

This issue of *INCONVENIENT HISTORY* features an article by Friedrich Jansson that is appropriate to the Year 2014, designated by the Sejm (legislature) of Poland the Year of (Jan) Karski, the intrepid courier/witness for the London-based government-in-exile of Poland, born in Poland one hundred years ago. The article discloses, for the first time of which I, an occasional student of the matter, am aware, the tortuous experience of the reports rendered in December 1942 by Karski, whose effigies today grace parks and university campuses from New York to Jerusalem. Celebrated in a 1994 hagiography titled *Karski: How One Man Tried to Stop the Holocaust*, his exploits on one undercover mission into the heart of German-occupied Europe have, as delineated in Jansson's masterful recapitulation, undergone a series of (partial) expungements and reconstructions that in their particulars and in their severity uncannily mimic the expungements and reconstructions that produced the Holocaust Narrative(s) with which everyone, at least who grew up in the West in the Twentieth Century, has been inculcated, with the usual result of entrenched, if unconsidered, belief in extensive untruths.

To rely upon the novel, but to me seemingly unchallengeable conclusions of Jansson's article, Karski undertook a hazardous mission into German-occupied Europe in the service of his London (non-Communist) Polish employers to garner

material that might serve his employer's purposes, which were both to oppose the present German occupation of Poland and to counter the efforts of a competing (Communist) entity in Moscow to gain international approval for their (ultimately successful) project of being recognized as the legitimate



Jan Karski

government of Poland. For this enterprise, Karski's employers had decided, like the British with their Balfour Declaration and other such maneuvers, to capitalize on the global financial strength of international Jewry, and in pursuit of this part of their agenda, to assign Karski to penetrate not only the Warsaw Ghetto, but at least one "extermination camp." Karski dutifully visited the Warsaw Ghetto (presumably no difficulty for him, as he had been supplied with papers identifying him as non-Jewish), and from there was directed to the "extermination camp" of Belzec, a small town 300 km to the south-

east, where his contacts in the ghetto assured him he might witness an extermination camp in operation.

Karski (again, following Jansson and other reporters) went to Belzec, and there found no evidence of an extermination camp, but rather, a scene that closely fitted that of a transit camp.

And there, the problems arose. Karski, upon his return to London in November 1942, apparently first reported what he saw, though the accounts upon which we are forced to rely for that are, at the very least, interested. Interested in what? The answer is, several details, and one overriding concern: that the German occupiers be shown to be intent upon annihilation of the Jewish race, at least as it exists in Europe. And this concern required that Belzec in fact be the extermination camp that the anti-German party line insisted that it was, and not a mere transit camp from which inmates went forth to fates that could not be described with any degree of specificity, much less credibility.

Concern about such matters was somewhat out-of-body for the Roman Catholic cadre that ran the London-based government-in-exile of Poland. But it was expedient—to a degree that bore on the success, the very life, of the group. This faction had to consider two potential deal-killers possibly residing in the hearts of Poles in Poland: sympathy for communism and hatred of the Jews. It had to choose between these predilections on the part of the modal Pole on the ground in the

contested territory. It chose to side with the Jews, against the communists, a fact made ironic by the domination by Jews of the Communist regime that ultimately took over Poland after World War II.

Karski's report, then, for all the horrific detail true, exaggerated, and false, that it contained, undermined this agenda more than it served it. So it was suppressed. The London Polish government issued a Note to the Allies arrayed against National Socialist Germany dated December 10, 1942, in which it delineated all manner of genocidal atrocities against Jews by the enemies of said "government," including, at Belzec, murder by electrocution of all (Jews) transported thence.¹ The exigencies of propaganda and international (military) conflict are such that the particulars of Karski's eyewitness account had to be suppressed, at least until this proclamation had its intended (immediate) effect, that is, the issuance of the Joint Declaration by Members of the United Nations of December 17, 1942,² which claimed for the powers opposing Germany the divine purpose of protecting Europe's Jews from the depredations upon them of which it accused National Socialist Germany, perhaps a reprise of the United States's issuance of the Emancipation Proclamation at a similar point (about three years in) in the course of America's War between the States.

After this critical event, Jansson's account explains, parties hoping to gain from particulars—carefully selected and judiciously edited—of Karski's intrepid exploits publicized their favored versions of where he went, when he went there, what he saw, and what he made of it, sometimes without

his knowledge of what they were publicizing, at other times with his complicity in "shading" the occasional detail or interpretation thereof. Between his understandable desire to serve his employer's—and his country's, as he must have seen it—immediate needs and his own requirements for continued employment and regard, Karski's own cooperation with the many campaigns of deception surrounding him seems more than understandable, particularly in the light of his subsequent utterances, whether calculated or careless, to set the record of what he saw straight.



[Jan Karski Bench in Warsaw at the Museum of the History of Polish Jews](#)

What strikes me about this Saga of Karski is how the forces of interested, and sponsoring, parties' imperatives interacted with Karski's observations and his reports thereof, and with Karski's own enduring self-interest and with the interests of the various media and entities that so-to-speak fed upon his testimony produced a narrative that, viewed over time through the lens so assiduously provided us by

Jansson, squirmed and wriggled in a pattern that reveals the forces themselves and the agendas motivating those who applied those forces.

The sponsoring party, the London-based Republic of Poland, is long gone. Also gone is the Soviet-Union-sponsored Communist regime that controlled Poland until about 1990, replaced by one that has sought membership in the European Community and NATO. Very much with us today, however, is the sovereign promoter of international Jewry, Israel, and the compelling narrative defended by its advocates of the Holocaust. Also with us, if only in the nature of annoying gnats buzzing about our eyelashes, is the "corporal's guard" of revisionists who have been advancing a cover story in fact invented by their dominant adversaries that Karski actually visited only a "sorting" camp at Izbica Lubelska, some distance from Belzec. Jansson's account destroys this particular spin on Karski's movements, dispositively.

But history, it would seem, is a football, as an object of contention between competing teams is aptly called, and just like the ball in a contest of what Americans call soccer, it is kicked back and forth, up and down, into goals, and outside them, by groups warring with all their might to make it go one way or another. The football analogy, however, is grossly deficient on at least one score, and that is the number of contending teams, and even the number of goals being sought in the contest. Originally, the contest in which Karski found himself caught up seemed to involve a mere three teams: the Communists, the non-Communist London government-in-exile, and

the Germans, who held the ground in question. Over time, however (much more time than is involved in the usual football match), a group previously considered pawns in the game, the Jews, gained ascendancy by various means including the creation of the state of Israel, and it could be they, along with their massively powerful amen chorus in the United States, who have acquired the means to keep the game afoot, as it were, in the service of their own agendas and propagandistic desiderata.

Jansson's article powerfully depicts the "football" nature of history in general, but in particular that portion of history that concerns itself with the experiences of the Jews of Europe during the time of territorial expansion that Germany undertook during its interval of National Socialism. And like the Karski football, the Holocaust football has been "all over the field" over its long and active life. Putting aside prewar adumbrations such as those cataloged in Don

Heddesheimer's 2003 *The First Holocaust*, the Note from the Republic of Poland cited above may have been the "kick-off" for the historical event that over-shadows all others before or since, with the subsequent United Nations Declaration counting as the "extra point" (this analogy from American football).

The "launch" provided by the Note of December 10, despite styling its own details as "fully authenticated," was wobbly enough. Larded throughout with phrases such as "As far as is known" and "It is reliably reported," the Note details the specialization of the Belzec camp in murder by electrocution while assigning the use of poison gas to that at Chelmno. It takes one detail from Karski's report and relates the use of corrosive chemicals on the floors of railcars to slowly and painfully kill the Jews forced to ride in said rolling torture chambers.

From there, the Holocaust was off on a merry chase that eventually

revived the tired World War I canard of soap made from the fat of murdered Jews, lampshades made from human skin, and so on in a litany that is repeated (though critically) even in the pages of this very journal.

I have found it illuminating to project the patterns depicted in Friedrich Jansson's article upon what I know, what I have heard, what I used to know, and what I now disbelieve, of the Holocaust.

It seems, upon due consideration, to be all of a piece. And by no means just as to the Holocaust.

Notes:

1 [Republic of Poland. Note Addressed to the Governments of the United Nations on December 10, 1942. Hutchinson & Co. Ltd., New York, London, Melbourne, 1942.](#)

2. [Members of the United Nations. Joint Declaration by Members of the United Nations of December 17, 1942. Read in the House of Commons, London, 1942.](#)

NEWS AND NOTES

*** **A New Israeli study finds signs of trauma in grandchildren of Holocaust survivors.** This study <http://tinyurl.com/nkn5zjq> detects "unprocessed," "indirect" signs of post-trauma, "or" problems in communication and interaction systems, among second-and-third-generation descendants of Holocaust victims. Covers most all bases, eh?

This would call for more reparations, in my view, on into the fourth and fifth generations of these

newly discovered Jewish victims. The U.S. Congress is willing, eager, to fund these reparations by law and by exerting influence on others to do the same. Jews were "holocausted" so there can never be an end to the profits they deserve. There can never be an end to shining an independent light onto these particular victims and their particular victimizers. It is all justified morally, and legally, because Germans used gas chambers to murder millions of Jews. That's a fact that

cannot be questioned. Not by academics, journalists, or politicians. With re to the Holocaust story, they are all on the take, protecting their income, their careers, their income. Their incomes. The *overwhelming* majority of these fearful, intellectually and morally corrupt individuals are found in social and political communities that are not Jewish. The sheer numbers involved are immense. Again, it's us. It's not them.

[Continued from Page 3](#)

And Then It Was Christmas 2014

Returning to the notion of radical beauty, light and emptiness. I used to refer to my wife Irene as “La Pistolera.” A tough and dangerous lady.



La Pistolera

That was before we married. After some 35 to 40 years (I’ll have to ask) here is how she feels about life now. In spite of everything.



Grandma Irene

Why would the two photos above cause the brain to recall the radical beauty of light and emptiness?

I don’t know.

It’s not quite Christmas yet, but there is a birthday party for Little Brad the end of every

October, and one for Anthony at the beginning of every November. Grandma is taking the photo below and is giving directions that make some of us laugh. This was at Lil Brad’s party when he turned nine.



This is the night of Anthony’s 6th birthday. Brad is holding a new cat, kitten, that has been named *Ninita* – “Baby Girl.”



Here is Lil Brad after having his face pushed into his birthday cake for his ninth birthday. Which is a Mexican tradition—for children, that is. A moment later it got a lot messier. Laughing all around.

And then below is a photo of the mother of Lil Brad and Anthony, our daughter Paloma. It's cut out from a photo with me. I came out very blank, or white, in the photos we took. That's maybe why, in an earlier day, I would have been known generically as a "paleface."



Paloma Kathleen Smith

As I mention to her every now and then, I've seen homelier girls.

***** So here we are.** I want to thank all of you for all your support all this last year—to say nothing of the years, even decades before. I am not particularly happy about how the work went this year, but that's how it is in life. Some years the work works better, some years not. It's like life that way—ups and downs, ups and downs.

It looks like I will begin chemotherapy again, in January. Third time. It's been one thing and another for six years now with the cancer thing. Not much suffering really, but mucho tiredness. The tiredness does affect the work.

Nevertheless, with the help of an inventive Web technician here, I am set up to address "Hillel: The Foundation for Jewish Campus Life" www.hillel.org. To address it all with one issue: The Radical Beauty of Intellectual Freedom.

Hillel is the largest Jewish campus organization in the world. They engage with college students at more than 550 universities across the globe. Students affiliated with Hillel act as "terrorists" (to coin a phrase) to intimidate academics and those who pay them into eliminating the beauty of academic freedom at those 550 campuses.

And we will not forget the SS Shoah Foundation at USC. They will be on our master list with Hillel. This is a project that none of us has ever attempted. I'm talking about tens of thousands of Jewish students and their professors.

A last word: I wish you and your family and your friends a merry Christmas (as they say) and a very good New Year in 2015.

Bradley

If you find this work valuable, please take a moment to contribute.

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